A SERMON PREACHED IN S^t. PAVLS-Church in LONDON, in the Course of the Divinitie Lecture there. *Novemb.* 28. 1628.

BY

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And since published at the Request of some of his Hearers, and something enlarged with moe Authorities.

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1629.

TO THE RIGHT HONble. *and truly Noble*, WILLIAM Earle of *Pembrooke*, Baron HERBERT of *Cardiffe*, Lord PARRE and ROSSE of *Caudale*, *Lord* FITZHVGH MARMION, *and* St. QVINTIN, Lord Steward of his Majesties Houshold, and *Knight of the most Noble order of the Garter*, one of his Majesties most Honourable priuie Counsell, and Chancellor of the famous Vniuersitie of OXON.

THE Church *of* GOD, *Right Honourable Lord, is Gods greatest Jewell, in which euery sanctified Soule is a rich Jemme, purchased with no lesse price, then the Bloud of God.* Act.20.28. *What Wickednesse can be more pernicious then to be the Cause of destroying Soules? And what Worke of Mercy more acceptable, then to bee the Meanes of sauing Soules? Sith the first is a Deuill vnto men, that increaseth the kingdome of Darknesse. The second a God amongst Men, that addes Saints and Citizens to the heauenly Jerusalem, for the making vp of the breach made in the body of the blessed Angels, by the fall of* Lucifer *and his Angels. The due conside-*

ration whereof, ought to moue not onely the Ministers of Christ, but euerie true Christian also in his calling, to vse all holy diligence to bring soules vnto Christ, or any way to keepe or further them in the way of life. In regard hereof I haue, according to the duty of my calling, out of the Pulpit first, and now out of the Presse, aduentured to throw a few stones (so Nazianzene *calls Authorities and Arguments out of the holy Scriptures) against a capitall enemie of Christs Kingdome, the damnable sinne of Sacriledge, which sucks Christs Church, and damnes more soules then millions of Deuills could doe without it.*

For this sin cuts off the Conduit-pipes of the water of life, that would else water & glad the City of God: This seales vp the Priests lippes, whose tongues beeing the leaues of the tree of life, to heale the Nations, *and the fruit of it to feed them withall vnto eternall life; that is, which preach sauing knowledge to darkened sinners, free pardon and full grace to all penitent beleeuers, the light of life, and the saluation of God to such as lay in darkenes, fast bound in the chaines of death. And albeit, I am not ignorant, that many learned Diuines, & Diuine Gentlemen haue fiercely assaulted this sin, with inuincible armes and armies of Iesus Christ, and haue done right valiantly as true Knights of Gods Temple: yet for so much as the Diuell, and these sinners still keepe the field (yea some of them the fields of the Church, and the Courts of Gods sanctuary) in despite of the truth. I hold it the part of euerie true Souldier of Christ Iesus, to stand to charge, to strike, and to pursue these deadly enemies, and neuer to leaue the field or fight, vntill they cause them to cast downe their armes, and yield themselues captiues to the mercy of Christ, our gracious Generall. I am the more encouraged in this assault, by the desires of some of my deuout hearers, who professe, that they then receiued profit by this* Sermon *preached, and doe entreate that it may bee communicated to the eyes of all, that others, with themselues may bee edified. This puts wings to this silly Done to aduen-*

Reu. 22. 2.

ture

ture abroad, to fetch in ſome other to the Doue-houſe of Chriſt, which is her onely ayme. Wee are full of hope, that the Lord will bleſſe our labours, againſt this ſinne of Sacriledge ſtill more and more. For wee finde by ioyfull experience, a more deteſtation of it euerie day in all good men, a yielding in ſome, that haue beene enemies, a holy Zeale againſt it in not a few, whereof ſome haue ſurrendred vp to Chriſt, ſome part of this dowrie of his Spouſe, which was in their hands, and ſome haue by the free Will-offerings of themſelues and others, purchaſed ſome Impropriations to the Church againe; and doe ſtill continue to make a purſe for ſuch purchaſes. I cannot, but euen publikely diuulge to Gods praiſe, and for the good example of others, the deuout care of my Country-men of Lancaſhire in the Citie of London, for the aduancement of Gods honour, and the good of ſoules in their natiue Countrey. That County of large extent hath but a few Pariſhes, and many ſoules; The greateſt part, and the beſt of all the Spiritual liuings there, are in the hands of Lay men. Where ſo little is left to the Church, that her ſprings are dryed vp, and no nouriſhment left her to breed milke in her breaſts, nor milke to feed her little ones withall. Her wofull caſe, as it moued the Religious hearts of Queene ELIZABETH to giue, and of our gracious Kings IAMES and CHARLES, to continue, Meanes to maintaine foure learned Preachers there; ſo hath it wrought of late with my Country men of London, that they doe freely contribute (ſome of them like the gracious Macedonians euen aboue their abilitie) euerie yeare ſo much as ſets fiue or ſix Preachers on worke, for the gathering of ſoules to the Kingdome of Chriſt, where there was neither Preaching, nor meanes to maintaine it. The like I heare is done of ſome other Country men, for the releeuing of ſtarued ſoules in their Countrey. God encreaſe the pious charity of good people for ſo holy a worke of mercy, by which Ignorance, Prophaneneſſe and Idolatry, is expelled, the Goſpell planted, Chriſt preached, ſoules pulled out of the Lawes of Hell, wonne to Chriſt, and nouriſhed and kept in the 2. Cor. 8. 2. 3.

Church vnto Eternall life. No worke of loue hath better effects, beares better or more fruit, or is more acceptable to God then this Almes *that nurſes ſoules, and brings them vp to God. This makes man moſt like to God in deing moſt good, in making ill good, and the good, better, in helping to change a* beaſt *into a* man, *a* Diuell *into an* Angell, *and a* Sinner *into a* Saint; *Which is done, When Preachers are ſent and maintained to* Open *the* eyes *of blind ſinners,* to turne them from darkeneſſe vnto light, *and* from the power of Satan vnto God. *That they* may receiue forgiuenes of ſins, & inheritance among them that are ſanctified by faith, that is in Chriſt. *It is not Preachers onely, that doe reape the reward of this worke; Euen they alſo, that doe helpe and maintaine Preachers to ſaue ſoules, ſhall haue the reward of Preachers for ſauing of ſoules. As the* Elme *that beares no grapes it ſelfe, hath the thanks for thoſe grapes of the* Vine, *that it doth ſupport the Vine to beare, as Saint* GREGORIE *ſpeakes. This Chriſt confirmes, when hee aſſures vs,* That hee that receiues *a Prophet in the Name of a Prophet, ſhall* receiue a Prophets reward, *and* that whoſoeuer ſhall giue one of Chriſts little ones, a cup of cold water, onely in the name of a Diſciple, hee ſhall in no wiſe looſe his reward. *I am confident, my moſt noble Lord, that this my poore endeauour for the honour of Chriſt, and the good of his* Spouſe, *againſt the enemies of both, ſhall find all iuſt, both perfection and approbation from your Honour, whoſe Pietie, Learning, and Worth, moued the famous Vniuerſitie of* Oxford *with one conſent, to conferre vpon your Honour, her greateſt Office and Honour of* Chancellour *of their Vniuerſitie, which your Lordſhip doth gouerne with ſo* great *Iuſtice, Pietie, and care to aduance Religion and learning, that all good men doe with praiſe to God acknowledge how much both learning and Religion hath proſpered vnder your pious gouernement there. And one fruit of theſe your Lordſhips Chriſtian Vertues, I may not without ſome paſſeouer in ſilence, that is, A famous* Colledge *there furniſhed by*

Act. 26. 18.

Math. 10. 41. & 42.

your

your Honors care with excellent Schollers, and a moſt learned and no leſſe pious Maſter. Which Seat of the Muſes and Graces too, as it is your Honours God-ſonne, and beares the Name of Pembroke Colledge, ſo will it ſend over your Noble name with more honour to all ages, then many or any of the Sons and Heires of the fleſh could ever haue done. Dr Clayton.

In this your Lordſhip ſhall beget and bring vp to God and his Church, ſonnes and children to the worlds end, for the worke of the Miniſtery, and the ſeruice of the King and Common-wealth. In this your Honour ſhall liue, ſhall flouriſh, and ſhall yeeld holy and excellent fruit to Chriſt, and his Spouſe, and make all poſterity, whoſe ſoules ſhall reape any of the fruit, bleſſe your memorie, and prayſe God for exciting benefactors, by whom the Church of God both militant on earth, and triumphant in heauen, ſhall be increaſed. My ayme, God knowes, is not to flatter, but to incourage your Honour to hold on, and to bleſſe God who giues you the heart to aduance his honour, and to excite and animate others by your pious example to workes of like piety. Chriſt himſelfe hath giuen vs encouragement, that he wil, as reward in heauen, ſo honor on earth the workes of pietie & charity beſtowed on him and his. And therefore Mary Magdalen that powred out on Chriſt but one boxe of ſweet ointment, had by Chriſts owne aſſignement an honourable Memoriall of her, recorded in the Goſpell throughout all the world, which giues her the ſweet Perfume of an honourable Name to all ages. Rup. de diuinis officijs, l. 2. c. 23

Goe on then, moſt Noble Lord; be inlarged in your ſelfe in workes of mercy, that God may fill you with his bleſſings: 2. Cor. 6. 13.

For he ſaith, Open thy mouth wide, and I will fill it. God Pſal. 81. 11.

is like the Sunne, which at a little window ſends in but a little light, and at a great widdow a great light: yet the Sunne, and ſo God alſo, is One to all, and not more or leſſe to any, but as they are more or leſſe to receiue his bleſſings. Therefore enlarge your heart and hand, and God will enlarge his bleſſings. Giue into Chriſts hand but fiue loaues and two fiſhes, and he will make them feed, and fill fiue Mat. 24. 19, 20.

thouſand Men, beſides Women and Children, and leaue 12. baskets full of broken meate. It is an excellent obſeruation of St. Auguſtine *vpon theſe Wordes of the* Pſalme, They haue ſlept their ſleepe all the rich men, and, haue found nothing in their hands. *And Why is this ſaith hee?* Nihil inuenerunt in manibus ſuis, quia nihil poſuerunt in manu Chriſti. *They found nothing in their owne hands, becauſe they put nothing into Chriſts hands; therefore fill the empty hands of the poore, if you will haue full hands your ſelues. And Chriſt ſaith the ſame more fully,* Luk. 12.33. Prouide you for your ſelues, (*not for the poore*) bags which wax not old, a treaſure in the Heauens that faileth not, - giuing vs to vnderſtand, that our giuing is a receiuing; a receiuing of treaſure for traſh, *and* for things that cannot bee kept; *a* treaſure *that cannot bee loſt: What wee giue to God, wee doe receiue to our ſelues. Yea God accepts What wee beſtow on the poore and on Chriſt, both as* δῶρον *and* δάνειον, *as a* Gift *and a* Loan; *as a guift, becauſe* thou giueſt freely, looking for nothing againe: *as a* Loan, *inregard of Gods Magnificence Which will repay.*

Pſal. 76. 5.

Τάπης ἐστὶ λαβεῖν, τὸ τῷ θεῷ δοῦναι. Naz. Orat. 16.

Baſil. Orat. de Eleemoſy.

Luk. 16. 9. *Therefore* make you friends of the vnrighteous Mammon, that when you faile they may receiue you into euerlaſting Tabernacles, *ſaith our Sauiour. How can this bee, may ſome ſay? We make vs friends of them, When they helpe vs forward to Heauen by our gracious vſe of them in doing good with them; for good Workes, albeit they bee* Cauſæ regnandi, *yet they are* Viæ regni; *a way that* God hath before ordained, that we ſhould walke in: *when they are ſacrificed to Gods glory and our brothers good. And by ſo doing, We purchaſe the prayers of the poore for vs, while we liue. And* Pauperes Patroni ſunt animarum, *the* Poore are Interceſſours *for the ſaluation of our ſoules, ſaith* Paulinus, *Theſe are our* Canes Venatici, *beſt Hounds, With which wee doe here hunt for the Kingdome of Heauen;* as Amadæus *the good* Duke *of* Sauoy *was wont to ſay. Yea, they will receiue, or Welcome vs into the* eternall Taberna-

Eph. 2. 13.

Paulinus. 42

Pelateran. lib 3

cles

cles, *how? not for that either the poore, or our wealth can get vs, or giue the Kingdome of Heauen: for that is the* Lords *owne* Prærogatiue Royall, *and in his owne proper guift: but for that the soules, whose saluation wee haue furthered, will receiue, and welcome vs with all ioy into Heauen, and be our glory in the day of our Lord* Iesus Christ. *It is God, and hee onely that hath promised, and will giue Heauen to the mercifull, euen Heauen for Earth, Bread of life, for bread of earth, a Prophets reward, for a cup of cold water. Wouldst thou buy Heauen, saith S.* Chrysostome, *Yes? What is the* Price? *As much as thou canst* giue, *or wouldest* giue *if thou hadst it: The Widowes two* Mites *may buy it. How can that bee? Wee may not thinke, That it is, because heauen is so good* Cheape, *or worth no more; but, because the Lord of it is louing and bountifull. And surely if* Herods *magnificence would seeme to giue halfe his Kingdome for a daunce: Why may not God, infinite in Loue and Power, both promise and giue Heauen for a peece of Bread? Who like great* Alexander, *regards not what wee are worthy to receiue; but what is fitting for his Magnificence to giue. Mercie, wee see workes Miracles. It gathers Grapes of* Thornes, *and Figs of* Thistles, *and turnes temporall riches into eternall: and makes not onely other mens goods our goods, when wee reioyce for their good as for our owne, but also their euils, our goods, when their want is made the occasion of our wealth, and their pouertie of our plenty, releeued by our Charitie, and that thus rewarded by Gods gracious Mercie.*

Math. 10. 23

2. Cor. 1. 14.

Chrysost. tom. 1. Sec. 5. aduersus Iudaos.

Ibid. de pænitentia Ser. 9. οὐχ ὅτι σύωνος ὁ οὐρανός, ἀλλ' ὅτι φιλάνθρωπος ὁ δεσπότης.

Whereas a mercilesse Nabal, *that hath wealth, and no will or grace to doe good with it, but rather hurt, is as mad and miserable, as that gracelesse man that kills himselfe with that sword, which was giuen him for defence of himselfe, and offence of his Enemies.*

Basil. Orat. de Eleemosy.

Pardon my Zeale, my most honoured Lord, in heaping vp arguments to animate all to procure a Perpetuitie of

blessing

blessing thorow Gods mercy, to bee entayled vpon them and theirs, by doing good with their goods to Christ and his Church, for the good of soules. This is the most gainefull trade, & the greatest and best vsury, and the most blessed vse of Gods blessings. For it makes all Gods Stewards that vse it, euen Gods vnto their poore brethren, whose bodily wants they supply, and whose soules they helpe to saue.

I am not ignorant, that I shall displease the diuell and his Agents, in my pleading for Christ and his Church. I desire to kill their sinne to saue their soules. My hope and comfort is, that all good men will take my endeauour in good part, ayming onely at the good of soules. And I am assured to finde acceptance of it from your Honour; from whom I haue receiued such extraordinary fauours, that I will euer bee the sincerely deuoted seruant, who am the vnworthy Chaplayne of your Lordship.

WILLIAM WALKER.

A SERMON

Againſt Sacriledge.

(*)

ROM. 2. 22.

Thou that abhorreſt Idols, doeſt thou commit Sacriledge?

THat *Zeale*, which put the *whip* into the *hands* of our moſt *gracious Saviour* IESVS CHRIST, againſt the prophaners of *his Fathers Houſe*, did put this text both into our Apoſtles Divine penne, and now into my vnworthy mouth againſt two intollerable abuſers of Gods Temple, *Diſſembling Hypocrites* in it, and *Sacriligious robbers* of it. I pray God, that it may now finde part of that happie ſucceſſe which the *Whip* had in the hands of our Lord *Jeſus Chriſt*; to wit, to caſt out of the Lords

 Houſe

Houſe ſome of theſe Sinners: Sinners againſt GOD and his Church, ſinners againſt the Soules and ſalvation of themſelues and others.

Yea the Reformation of theſe Sinners in their hypocriticall *Zeale* and *greedy Sacriledge*, would meruailouſly eſtabliſh the happie State of this *Church*, and Kingdome, would be the ſtay of Religion, the continuance of the Goſpell, the keeping out of Antichriſt, of prophaneneſſe and irreligion, and the exceeding advancement of Gods glory and mans ſalvation.

Let vs then deale with theſe ſinners, as *Nazianzene* adviſes vs to vſe heretickes, *Stone* them with arguments out of the holy Scriptures; That the Sinnes may be killed in the day of grace, and the Sinners ſaued in the day of the Lord. And aſſiſt mee I beſeech you with your favourable attention to heare what I ſhall by Gods grace faithfully informe againſt them. And God grant, that wee may hereby benefit ſome men on earth, and thereby ſad the Deuils, and glad the bleſſed Angels by the Repentance of One ſinner turned from his wicked wayes.

Thou that abhorreſt Idols, doeſt thou commit Sacriledge?

Wee haue in theſe wordes two things. Firſt, *Faire Zeale* pretended, in the words, *Thou that abhorreſt Idols*. Secondly, *Foule Sinne* practiſed vnder that *Zeale* in the next words; *Doeſt thou commit Sacriledge?*

1 In the former, the *Zeale* pretended, wee may obſerue two things. Firſt, *Affectum*, the *affection*, in the word, *abhorreſt*. Secondly, *Obiectum affectus*, the obiect of his affection, in the word *Idols*.

2 In the ſecond, the *Sinne* practiſed, wee may note two things. Firſt, the *party Sinning*, a Iew, a profeſſour of Religion, ſpoken to in the ſecond perſon. *Thou* thus zealous. Secondly, the *Sinne* exceeding ſinfull, expreſſed in the word, *Committeſt Sacriledge*.

And

And the manner of deliuering of it by way of galling interrogation, ſtrikes it home to the Conſcience, which muſt receiue it as an vndiable truth, leaning their ſinne without all defence, tergiverſation or excuſe, being done of ſuch a perſon, that hath ſo much light of knowledge, and pretends to haue ſo much heat of *Zeale*.

Thou that abhorreſt Idols, doeſt thou commit Sacriledge?

And whereas the Apoſtle ſaith, *Thou that abhorreſt Idols*; you muſt know, that he grants them this prerogatiue not truly, as if they had it in deed, but by way of ironicall conceſſion, as they did vſurpe it, & made profeſſion and ſhow to haue it. This is apparent in his other words, *Thou art called a Iew, thou glorieſt in God.* Verſ. 17. *Thou perſwadeſt thy ſelfe that thou art a guide of the blind, a light of them which are in darkneſſe.* Verſ. 19.

They had not theſe things really, but in their owne fond imagination. And this their profeſſion to haue theſe *graces* tended to their greater damnation, and made them more guiltie before God, againſt whom they and all ſuch ſinne with an higher hand.

And therefore doth hee plainly tell them, Verſ. 24. *That the Name of God is blaſphemed among the Gentiles thorow you.* So farre are theſe pretended priuiledges from keeping them from judgement, that they did pull perdition vpon them, being either idle oſtentation of what they had not; or elſe if they had them, being abuſed by their ſinne, they tended to the greater diſhonour of God, and their more grieuous damnation.

For I pray you, what priuiledge was Circumciſion to *Eſau*, when hee continued in prophanenеſſe? what auailed *Iehu's Zeale* for the Lord of *Hoſts*, when he regarded not to walke in the way of the Lord, when he departed not from the ſinnes of *Ieroboam*? what benefit was it to *Iudas Iſcariot* to haue ſeene Chriſts *miracles*, to haue a. King. 10. 18.

beene *taught* by his blessed mouth, to haue beene made one of his twelue *Apostles*, Master of the privie purse, a worker of Miracles, a caster out of Deuils, when hee liued a couetous wretch, was a thiefe, the sonne of perdition, and dyed a deuill?

Let none glory without Hypocrite in their having excellent parts and priuiledges, when their abuse of them addes to their judgement, and to the injury of Gods Church, and the dishonour of God. Then and not else doe Gods gifts make vs happie in our hauing of them, when we do vse them to the glory of God, and the benefit of our brethren, which is the lawfull vse and right end of them.

Thou that abhorrest Idols) Heere is a deuill masked under Christs Liuery, a wicked *Hipocrite* clothed with holy zeale: His *Out-side* is like the Pharisees composed of shewes of piety, sanctity, and zeale of seruing God: his *Inside* is of the Pharisees fashion too, full of vncleannesse, extortion, sinne, and sacriledge.

These fellowes would take it in foule scorne to bee compted with Publicans, Sinners, and Idolaters; And yet they are much worse then those which they doe so much condemne.

For as God speakes *Mal.* 3, 8. *Will a man robbe God?* No. The very Heathens euer made conscience of robbing their Idols. Yet these rob the God of heauen and earth whom they hold it their honour to professe. They are of *Iehu's* Religion: in outward show zealous for the Lord God: But in very truth furious to effect their owne sacrilegious ends; as hee was to root out all *Ahabs* house in reason of State for his owne securitie, not in conscience of Gods Commandement.

Matth. 2. And as *Herod* was desirous to know where Christ was borne, pretending that he would come forsooth, and worship him, when hee intended to kill him: So the policie of these is to professe *Zeale* to Christs seruice, when their

their purpoſe is to catch and kill the maintainance of Chriſts *Miniſters* and to fill their purſes like *Judas* out of Chriſts bagge.

See what a painted Sepulcher, what a deuill in the habit of an *Angell*, we haue to deale withall. He is like a Fox preaching peace and juſtice vnto the Geeſe, and profeſſing faith and innocencie; when at the ſame inſtant a Gooſe that he hath ſtolne peepes out of his coule on his backe, and bewrayes his treacherie.

Thou that abhorreſt Idolls) Let vs firſt weigh the words and ſee what they ſignifie: and in the next place what vſe we may make of them both for doctrine and practiſe.

βδελυσσομενος. *Thou that abhorreſt*, let vs ſee the good affection which he doth profeſſe; he doth I wis abhominate and deteſt Idols.

His falſe pretended *Zeale* teaches vs what we ſhould do in true zeale, namely: That none doth more hate any the filthieſt thing in the world, or more feares and abhorrs it, then wee ought to doe *Idols* and Idolatry. No filth ſhould be more filthy to vs then Idolls.

βδω is to let goe the wind of the belly, βδυγμα is the filthineſſe thereof, and of this comes the word of my text βδελυσσομαι to abhominate and abhorre. Which teaches how odious and abhominable Idols, and much more Idolaters, ſhould be to all good Chriſtians.

ειδωλα is the next word. An Idoll is any thing which a man giues his loue, truſt, ſervice or heart vnto beſides God, in the place of God or againſt God.

A *Couetous perſon* adores his Mammon, And *counts gain* godlines. & *ſacrifices to his net. Hab.* 1.16. ſo is an Idolater! Mat. 6.24. 1. Tim. 6.5.

The *Epicure* makes an Idol of his *pleaſure*, yea a God of his belly, *Phil.* 3.19. as the drunkards, gluttons, riotous perſons, &c.

The ambitious make an Idoll of their *Honor*, when like thoſe in *Joh.* 12.43. they *loue the glory of men more then the glory of God.*

Others make an Idoll of their outward profeſſion of Religion, of their cõming to the *Church*, or following of Sermons, when they place Chriſtianity in theſe without practiſe of holy life. So did the Iewes with their *Temple of the Lord, the Temple of the Lord.* So did the hypocrites of the Goſpell, with their *Lord, Lord.*

Ierem.7.
Math.7.

In a word, One may make an Idoll of himſelfe, if hee admire his owne wiſedome, ſtrength, birth, beauty, eloquence, or any ſuch *golden Calfe*, that either he hath, or doth truſt in.

For there is a twofold Idolatry; 1. One more open and groſſe, as the *Heathens* or *Papiſts*, worſhipping of Images or Saints. 2. Another more fine and cloſe, as of thoſe that worſhip the true God otherwiſe then he commands: or of ſuch as adore and ſerue any thing beſides, or againſt God; as their ſinnes of Couetouſneſſe, Pleaſure, or ambition; for to theſe ſinnes they not offer in ſacrifice, not *beaſts*, but their owne *ſoules*, as S. *Chryſoſt.* well obſerues.

Ephes.5.5.
Coloſ.3.5.
Homilia 6. ad Rom.

All theſe though they ſeeme to abhorre Idols, yet are they abhominable Idolaters. For they make the Deuill the worſt of all *Creatures*, their God. And in this ſenſe Saint *Paul* calls the Deuill *the God of this world*; becauſe worldly men doe beleeue him, truſt him, and obey him aboue God, and againſt God. And doe loue his wayes and Commandements, better then the wayes and Lawes of God.

2. Cor.4.4.

Thus as *Tertullian* teels vs, *Sine idolo idololatria fiat*, Idolatry may be cõmitted without falling downe before an Idoll. And therefore ſaith S. *Chryſoſtome*, Say not thou to me that thou doeſt not worſhip a golden Idoll, or pray to it, proue that thou doeſt not doe, nor commit any ill, which gold doth bid or ſet thee on to doe. And then I may beleeue thou art no Idolater.

Hom.6 ad Rom.

As *Arellius* the Romane painter, made the Goddeſſes for the Romans to adore, the very pictures of thoſe harlots, which himſelfe had beene in loue withall: And as

Plin. Natur. Hiſt. 35. cap. 10.

Prax-

Praxiteles formed his famous *Venus* after the ſhape of *Cratina* his whore, that ſilly ſots might adore his drab, as *Clemens Alexandrinus* affirmes out of *Poſſidippus*. *Orat. ad gentes.*

And as other Painters made all their Images of *Venus*, after the feature of the faire Courtezan *Phryne*, while ſhe flouriſhed, and as the ſtatuaries of Athens made all the *Mercuries* of their *Minerva* in the forme of *Alcibiades*: juſt ſo doe theſe make Gods and Idols of what they loue, or truſt in: euen as the Pope alſo makes Saints of thoſe traytors, that in fauour of Romes Court haue moſt oppoſed the ſoueraigntie of their Kings, and the Rights of their Countries. You haue then the *meaning* of the words, *abhorring Idols*.

Thou that abhorreſt Idols, doeſt thou commit Sacriledge?

This meets with an objection of the Iewes againſt *Pauls* doctrine here. For if they ſhould ſay; Grant wee haue our faults, and ſinnes, yet we are not to be matched with the Gentiles: For they are groſſe and abhominable Idolaters. But we worſhip one God, the true God, and doe deteſt all Idols. St. *Paul* may anſwer by way of Conceſsion, and ſay, you doe well in hating groſſe Idolatry, yet you are not free from all idolatry; And if you were as you are not, yet yee are not thereby juſt before God? For you that thus profeſſe to deteſt Idols, and would ſeeme thereby religious, doe notwithſtanding ouerthrow religion by your *committing Sacriledge*, and ſo depriue your ſelues of all praiſe of true pietie.

Now I come to the Doctrines and vſes which we ſee ariſe out of the words?

Abhorreſt,) This teaches what zealous affection all honeſt Chriſtians ought to beare againſt Idols of what ſort ſoeuer, which may draw them from their ſinceritie in the ſeruice of God. *Flee from worſhipping of Idols*, ſaith St. *Paul*, 1. *Corinth.* 10. 14. And *keepe your ſelues my little children from Idols*, ſaith St. *Iohn*, 1. *Epiſt.* 5. 21. Run away, looke to your ſelues, ſhun them as Deuils for ſo God him-

Doct.

It is the marke of a Sinner, not to abhor euill. *Pſal.* 36. 4.

2.Chro.11.15. himselfe calls *Jeroboams* Calues and Idols. God *forbids to mention their names in our mouthes*, *Psal.* 16.4. and *Exod.*23.13. for they that cannot mislike Idols, will not be long from liking Idolatry. Therefore in *Zac.*13. 2. *God will cut off the names of Idols out of the Land*, that *their memorie may perish*. And so carefull is the Lord to take such stumbling blocks out of the way, that the *very Siluer* and *Gold* that *they are made of*, hee made an *abo-*
Deut.7.25.26 *mination vnto Israel and them a curse if they take it to their owne vse.*

Lib.2.c 5.Pædog. Goe then by Idols as men doe ouer quicke sandes ἐλίγω πόδι as *Clemens Alexandrinus* speakes. Passe by their doores and Churches as did *Vlisses* by the shore of the *Syrens*, eyther tyed to the mast of Gods word, or with *eares* stopped against all the enchantments of the whore of Babell: And neuer be of a childes mind to play with a Cocatrice. The Deuill and Idols though they haue the face of *Angells* yet haue they the *sting of Aspes*. It is dangerous to dally with the Romish *Dalila*.

Nemo cum serpente securus ludit, nemo cum diabolo iocatur impunē.

Chrysolog.Ser. 155. And if Idols bee to bee abhorred, surely then much more Idolaters, which doe not like Idols stand like dumbe showes and say nothing, but which like *Sirens* are still entising, perswading, and instilling the poyson of their heresie into the eares and hearts of those that conuerse with them.

2.Tim.2.17. γάγγραινα. So that *Sermo eorum sicut Cancer serpit*, It is a very gangrane, so is the Greeke word there. And though they doe not preuaile to pull you ouer to Antichrist, yet they worke so with many, that they make them imagine, that they and their false doctrine are not so daungerous, being like frozen Adders now, while our King, the Lawes, and Kingdome are all against them. But if once any warme gleame seeme to shine vpon them, or should fauour them, how would they hisse and sting too, that now lay not quiet in the frost?

Abhorre them, and shunne societie with them. Holy

Nonna

Nonna Gregorie Nazianzenes Mother, would neuer eate ſalt with an Idolater. Yea God commands the Prophet that he ſent to *Bethel*, not to *eate bread or drinke water in that place* of Idolatry, or to *returne the way that he came*; to teach, ſaith S. *Cyprian*, how much wee muſt abhorre familiarity with Idolaters. Yea we muſt not tread the way vnto them twice, for feare of infection, ſaith *Nazianzen.* This confutes the fond conceit and fooliſh practiſe of all thoſe, that imagine that Popiſh Idols and Idolaters are no ſuch dangerous things. And therefore will be bold both to communicate with them and to commend them.

Naz. Orat. 11.

2. King 13. 21.

Cypr. Ep. 6. li. 1.

Naz. Orat. 11.

Vſe.

You ſhall heare ſome ſay: ſuch a one a Papiſt, is a faire conditioned perſon, a good creature, and an honeſt man, but for his Religion. It is all one to ſay; Hee is a verie good Chriſtian, ſaue onely that hee ſerues not God but Idols. Can an Idolater bee an honeſt man or a vertuous man? Surely hee may haue ſuch vertues as the ciuill heathens *Cato*, *Ariſtides*, and other had, which the Father tells vs, were but *ſplendida Peccata*, ſhining ſins, for where true *Pietie* is not, there can be no true *Vertues*, as S. *Auguſtine* aſſures vs.

Aug. deliuit. Des lib. 19. c. 25 Which *Orig. Hom. 11. on Num* calls *probitate non ſanctificatam.*

A louer of Idols may bee an Idoll of an honeſt Chriſtian, but a vertuous Chriſtian he cannot be.

For how can hee bee either good Chriſtian, that hates Gods word, and Church, that diſclaimes naked and ſole Chriſt for his Saviour, beleeues the Pope and his traditions aboue and againſt the Bible? or a good ſubiect to his Prince and Countrey, that cleaues to the *Hildebrandian* hereſie, loues Rome hierarchie, and Spaines Monarchie, better then the ſoueraignetie of his King, or the ſafetie of his Country? and is a vowed ſlaue, and adorer of Antichriſt and all his abominations? doth any commend ſuch to bee good ſubiects, that loue the Kings enemies and their cauſe, better then either the perſon or cauſe of their King, and the honour & ſafety of their country? This is all one, as if you ſhould ſay: Such a one is a

good and vertuous wife, yet ſhe loues another man better then her husband. Well let vs all bee aſſured of this truth, that none can be good without good Religion. Let them ſhine in ciuill conuerſation in the world neuer ſo much, without piety, and they are but wolues in ſheepes clothing, deuils in the ſhape of Angels, and like deuils, then worſt when they ſeeme beſt, and moſt dangerous when they looke faireſt. Falſe friends are the greateſt enemies, and ciuill Idolaters like *Sirens* do ſooneſt deceiue and deſtroy. There is euen leaſt fence againſt them. Cloſe diſſembling *Chuſai* may do more miſchiefe with his ſlye vnder hand working, then open *Achitophel* with all his politicke Counſell as wiſe as an Oracle of God. No trappes are ſo pernicious, as theſe that lay hid vnder the baits of friendſhip: no traitors ſo dangerous to Religion or State as thoſe that lurke in our Churches or Councels; and yet attend the opportunity to betray vs, and to deliuer vs vp to the practiſe of our enemies. Theſe are falſe Coin: let thē ſeeme neuer ſo faire, they are at leaſt but baſe mettal guilded ouer, or like the Apples of Sodom, wch ſhew faire to the eye, but within are full of an aſhy & poyſonous vapor.

Solin. Polyhiſt. cap. 48.

Prou. 28. 4.

Let none then commend theſe kind of mē or loue their inward familiarity. Learn of this *Ape* of holines in my text to abhor Idols, and much more all inward acquaintance with Idolaters, and hearke what *Salomon* tells vs, *They that forſake the Law praiſe the wicked: but they that keepe the Law ſet themſelues againſt them.* He that will needs be pudling in filth cannot complaine of defiling.

Peretius in Dā. lib. 5 p. 83. tels vs of a creature at *Iapon*, a land creature not vnlike a dog, which by often vſing to ſwimme and ducke in the Sea, is turned into a fiſh. So our Papiſts by conuerſing with Ieſuites are turned from true ſubjects into traitours.

A good and wiſe Chriſtian ought to be more carefull to ſhun Idols and Idolaters, then a cleanly man would be to tumble himſelfe in a moſt filthy ſtinking ſinke, for that defiles but the body, this ſoiles, poyſons, & kils the ſoule.

Do we ſee dogs to tumble in carion? we can all ſay then that they loue the ſmell. And ſurely theſe that chooſe to liue much with Idolaters, more loathſome and poyſonous then the moſt peſtilent ſmels, doe without doubt not abhor, but loue Idols.

Let

Let vs say with *Dauid*, *Away from me ye wicked*, for I will keepe the Commandements of my God. And *I hate them that hate thee, I hate them as if they were mine owne enemies*. For he can neuer keepe Gods commandements, nor walke in his way to *heauen*, that will walke in the contrary course with the wicked, or at least keepe them company in their way to hell. Psal. 119. 115 Psal. 139. None ought to contract friendship with thē, that they know to be enemies to God.

This abhorring Idols, which ought to be in all Gods children, condemnes all *Time-seruers*, Mediators and Reconcilers, Neuters, and indifferent men, which would patch vp a peace betweene Christ and Antichrist, and labour to ioyne what God hath diuorced, light and darknes to truth and falshood. *Vse.*

Let such and all know that none loues truth, and hates not falshood, None loues Christ, that likes of Antichrist: None loues true Religion, that doth not detest Idols: none can truly embrace the truth of Christs Gospell, which can subscribe to the heretical Canons of the Conuenticle of *Trent*: which who so doth not, cā hope for no peace with Rome, & whosoeuer doth it, can haue no peace with God.

Hate then all Idols, and whatsoeuer is contrary to Christ, and opposite to his truth and seruice.

Thus much of thē *Affection* of *Abhorring*: now I come to the *Obiect* of this *affection*, *Idols*. 2. *Obiect*.

The Iewes after the captiuity of Babylon did euen most eagerly abhorre Idols. They would dye any death rather then admit an Idoll. *Iosephus* records, how they opposed *Pilate* and *Petronius*, that would haue placed *Cæsars* statue in their Temple, with that obstinacie, that they offered their throats to the swords of the souldiers, rather thē they would endure that Idol in Gods Temple. Idols. *Ioseph. Antiq. Iud. lib. 18. c. 4.* and 11.

Though this was worthily done, yet this alone made them not just and good men, when they fell into other sinnes, and liued in them, as in sacriledge. For that sin of theirs depriued them of all praise of true pietie, notwithstanding their hot zeale against Idols.

Doct. Wee learne then that a true Chriſtian muſt be wholly renewed, be made a new creature perfectly and entirely in euery part, in totall obedience to the whole law of God, and thoreugh out his whole life.

Yea hee muſt haue *perfection of parts*, though not of *degrees*, *euery part* muſt be renewed in truth and ſincerity, though none in full and abſolute meaſure. This perfection in full degree is reſerued to heauen, in the kingdome of glorie, that of parts muſt be heere on earth in the kingdome of grace.

A *Childe* hath all the *Members* of a man entire, though none in that full compleat meaſure of perfection as a man hath. So muſt it be with euery regenerate man:

He muſt haue all neceſſarie graces of faith, hope, loue &c. and reformation in euerie part and power of body and ſoule, and muſt ſtill increaſe with the *increaſe* of God, and be more juſt, faithfull and holy, vntill he come vnto
Eph. 4. 13. a perfect man, vnto the *Meaſure* of the *ſtature* of the fulneſſe of Chriſt.

Let no man flatter himſelfe with an opinion that hee is a ſound Chriſtian before he be moulded a new, and by
Eph. 2. 10. Gods ποίημα, *Workmanſhip created in Chriſt Ieſus, vnto good workes, which God hath ordained that wee ſhould walke in them.* For moſt true is that of our Apoſtle 2. *Cor.* 5. 17. *If any be in Chriſt* (to wit by faith) *he is a new creature* (by reformation of life.) In whom God hath wrought, *New light* in his vnderſtanding, new ſincerity in his *Will*, new *ſanctity* in his life. His *Mind* muſt be *informed* to know God *truely*; His *Will reformed* to loue God *ſincerely*, His *life conformed* to Gods holy lawes, to *obey* God readily. There can be no true Chriſtian without Chriſtian life: There can be no Chriſtian life in any that ſtill like, loue: and chooſe to liue in ſinne.

οὐδὲ γὰρ μία πρᾶξις τελείου τὸν ἀνδρα. Baſil. Oratione de virt. & vitio

Goodneſſe euer iſſues from an entire cauſe, but euill from a particular defect. It is not one good action that perfecteth a good man, as S. *Baſil* proues: For he is not

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a good Son, that moſt part of his life hath been obedient to his Father if in the end, he fall to beat and miſuſe him: Neither is he a good Steward, that of 10. talents truſted to him, keepes one or two to himſelfe, though he pay moe then he keepes. No more is he to be accounted a good Chriſtian, which abſtaines from many ſins and hates them, and yet liues ſtill in ſome without repentance. *Ibidem.*

It is not enough to flee vpon Idols and to abhor them: if they practiſe ſacriledge vnder that zeale. This is but to make their abhorring Idols a ſtalking *horſe* to bring them on to their owne ends, to enrich themſelues with the ſpoile of the *Church*. This made many ſuch earneſt abhorrers of Idols, in the dayes of *Henry* the 8. That they loued not to ſee gold, ſiluer Iewels, or any other ornament or rich thing in Gods *Church*. But for feare forſooth of Idolatry, they carried all away to their owne houſes; and ſpoyled Gods Temples of their Ornaments, and Chriſts Miniſters of their dué Maintenance; yet Saint *Auguſtine* reſolues vs to the contrary, (and I hope he was a learned and a conſcionable Caſuiſt) He, I ſay, condemnes all keeping to ones owne priuate vſe of any thing taken out of Idol Temples, *groues* of Idols when they haue lawfull authority and commiſſion to ouerthrow them; *vt appareat vos pietate iſtâ deſtruere, non auaritia*, that all may know it was Gods glory, not your owne gaine, that ſet you a worke againſt Idols. And he commands to dedicate whatſoeuer they take from Idols to ſome publike vſe of Gods ſeruice, as God did the gold of Iericho, *Ioſ. 6.* and to ſerue them as zealous Chriſtians did the Idolatrous Prieſts, bring them from impious Idolaters to be pious ſeruers of the true God. For to doe otherwiſe, is to bring the execrable thing into our houſes, and to make our ſelues a *curſed thing like it*, as God ſpeakes, *Deut. 7. 25, 26.* and as *Achan* did, *Ioſ. 6.* and 7. Our demoliſhers of ſuperſtitious houſes did directly contrary to this counſell of bleſ- *Aug Epiſt. 154. Publicolæ.*

ſed *Auguſtine*, and the commandement of God himſelfe. Inſomuch that *William Turner*, Doctor of Phiſicke, who was a Parſon, and had a liuing of 74. pound a yeare, and was alſo a *Burgeſſe* of the lower houſe of Parliament (*teſte ſeipſo, pag.* 51. and 44. *libri ſui*) and who wrote a booke of ſpirituall Phyſicke for the *diſeaſes* of the Nobilitie and Gentlemen of England, as he intitles it, in Queene *Maries* dayes in Germany. This learned man and bleſſed Confeſſor, I ſay, that ſpake by knowledge and feeling, as an eye-witneſſe of the damnable Sacriledge of theſe dayes, tells how one Knight had in one ſhiere in his hands *tenne Benefices*, and another two and *twentie*. And how that an Earle got one of the greateſt *Deanryes* in England, and ſo was made my *Lord Deane* alſo, though he after quitted the Denary, but kept the lands to his ſucceſſors ſo vndiminiſhed. Yea, he complaines how Churches, Church-yards, glebe-land, tithes, were ſwallowed vp, beſides Biſhops lands, and Beggars land, I meane, ſaith he of Hoſpitals.

D. *Turners* booke of ſpirituall Phyſicke.

Pag. 49.

Pag. 50.

Thus ſhameleſly did Sacriledge *march* in vnder the colours of holy zeale againſt Idols: that to vſe the words of *Petrus Chryſologus*, *Ridiculum de religione componerent, in Sacrilegium verterent ſanctitatem, de honore Dei Deo pararent iniuriam*, They make a laughing ſtocke at Religion, turned ſanctitie into ſacriledge, and wronged God by their honouring of God.

Serm. 55. They ſinne ſo audaciouſly, *vt peccatum eorum iam late prædominantis non valeat, & præimpudentia non quærit*, Bern.

Theſe got, and theirs keepe theſe ſacred goods with good conſcience I wys. The zeale of theſe men, is like the zeale of a theefe, who in hatred of Idolatry will rob a rich mans houſe, and carry away his god Mammon, for feare he ſhould make an Idol of it, by ſetting his heart and hope vpon it. So theſe will robbe God and his Church of their reuenewes; becauſe they will keepe his Prieſts from pride, and will leaue Chriſt and his Church poore and naked, to make his Miniſters humble. The *cry* of theſe Robbers is, *Religio peperit diuitias, & filiam deuorauit*

You cannot excuſe your robbery by their abuſe: their fault ſalues not your ſinne.

dorauit matrem. Religion brought forth riches, and that daughter hath deuoured her mother: They say when Churches were endowed with lands, then was poyson powred out into the Church. They will therefore sweepe away this poyson. And indeed a poyson it is vnto these sacrilegious theeues and theirs. It is like *Plaguy clothes* stollen by a theefe, in which he brought home the plague, that killed himselfe, and all his family. Such possessions are *Acheldema's* fields of blood. They that haue them, feed and cloth themselues and these, with the bloud of soules. To this God may say as he did to the extortioners of the Iewes, *Ier.* 2. 34. In *thy skirts* (or wings) *is found the blood of the soules of the poore innocents.* In their wings and laces, in their clothes bought with Church goods, is seene the blood of soules, which they doe cloth themselues withall. O braue men! trimmed for hell, wearing damnation vpon their backs, couered with the cloake of holy zeale, embrodered with the diuels owne badge of sacriledge.

Nunclerus vol. 2. Generat. 11. pag. 505. Pro. 20. 25. Ad altaria si scabuluntur equi. Hier. & plus intene calcaria Sacralegi quam altaria Christi.

The *Zeale* of these men is farre worse, and hath lesse excuse then the zeale of a poore thiefe, that I once heard of in *Essex*, who professing Religion with extraordinary ostentation, and being so tender conscienced, that hee held his eyes defiled with the sight of a Surplesse; yet when he was taken stealing a Swine of his neighbours, did excuse his sinne with a Religious intention, for that he tooke the Hogge to buy a Bible withall.

These steale Churches, and [a] yet buy no Bible with them, [b] but leaue these Robberies of Christ for their sonnes to riot withall. And are pronounced sworne sacrilegious persons by auncient Councels. You see the Zeale of these Zelots in detesting Idols: It pretended Gods glory, it intended their owne gaine; againe, that

a *De patrimonio Christi non paratis codices in ecclesiis, sed pascitis pellices in thalamis vestris impinguatis carnes, adornatis equos phaleruntes pectora & capita deaurand.* saith S. *Bernard. Orat. ad Cler. in Concilio Remensi*, An. Dom. 1144. Such things doe these with Christs reuenues. b *Nicen. 2. An. 788. ca. 12. Aquisgr. An 829. Concil. 8 Const. Canon. 18. Concil. Mogunt. An. 888. ca. 11.*

gaines

gaines hell torments to all that make a trade of it. If they had demoliſhed ſuperſtition, in ſincere zeale of Gods glory, and not for their owne ſacriledge, they would not onely haue expelled Idolatry, and ſuppreſſed Monkery, but haue baniſhed robbery and ſacriledge, by *reſtoring* to God his owne reuenues, the *tithes* of the *Church*, which that grand-theeſe and *Cacus* of Rome had carryed into the dens of the Abbeyes. But with Antichriſts goods and lands of the Monaſteries, they carryed away the maintenance of Chriſts Prieſthood, the tithes and inheritance of his Church.

An Idols Temple may bee iuſtly bought and ſold, and conuerted to prophane vſe, becauſe an Idol is no thing. 1. Cor. 14 *Perorius* in Gen. 23. Sect. 22, but ſo may not Gods Temple, or any thing that is Gods.

Thus they abhorred Idols, but committed ſacriledge, like a wicked Iudge or Iuſtice of Peace, that baniſhed the theefe that was brought before him, but tooke the ſtollen goods vnto himſelfe. And yet they challenge the ſtile of good Chriſtians, for robbing Idols, and Church with them, ſucking Religion with their zeale, and crouding like *Cut-purſes* in among Gods people, to ſpoyle and ſteale from God and his Church. *En Zelum!* you ſee their Zeale, let vs alſo ſee their *Sinne*. The ſecond thing. *Committeſt thou ſacriledge?*

Syehem circumciſed himſelfe for *Dina*: theſe profeſſe Religion for gaine. As the Iſmaelites, Edomites, &c. receiued circumciſion by tradition as a faſhion: but the Iewes as a Sacrament. So do theſe embrace profeſſion of the Reformed Religion, not as it is the true Religion, but as by it their father got, and they keepe the greateſt part of their meanes and patrimony.

My *Zeale* againſt the ſinnefull *Zeale* of theſe ſinners in my Text, hath held me too long, I will haſt to their ſin of *Sacriledge*.

As in their pretended zeale, wee heard two things. Their { *Affection abhorring*; *the Obiect of it*, *Idols*:

So we may obſerue in the ſinne practiſed, two things.

1. The *Party ſinning*, a Iew, a knower and profeſſour of

of piety, ſpoken to in the ſecond perſon; *Thou thus Zealous.*

2. The *Sinne* exceeding ſinfull expreſſed in, *committeſt Sacriledge,*

1. He ſpeakes to a zealous Iew. Doſt thou commit ſacriledge, *Dignitas peccantis auget peccatum*, Their knowledge of God, and the meanes of life which they had receiued, did increaſe their ſiune.

For ſinning againſt greater light, more grace, and a more gracious God, they ſinne with a worſe conſcience, and ſo are more inexcuſable, and farre greater ſinners. Sacriledge had beene too great a ſinne in an ignorant Heathen, but abhominable in a learned Iew, a profeſſor of zeale. *Quo melius quis cognoſcit eò deterius delinquit.* A ſeruant that knowes his maſters will and doth it not, ſhall haue moe ſtripes. Such *rebell* againſt God, *caſt his Lawes behind their backes for God to giue them vp.* Nehem. 9. 26.

They ſeale vp eyes, eares, hearts and conſcience againſt all knowledge, and counſell, and ruſh headlong into ſinne and hell. Their conſcience is neuer tender of touch, but when you touch the temporall right to ſpirituall liuings.

Their ſinne is increaſed by their knowledge, and made more grieuous. As the ſinne of *Salomon*, in honouring Idols which hee knew to be no God, was farre greater then the ſinnes of his wiues which worſhipped Idols, which they beleeued to be gods, as *Toſtatus* truely obſerues. *Anſelm in 3. Regum c. 11. quæſt. 15.*

Againe, it grieues all good men, and Gods Spirit more then ordinary, when not open enemies, but ſecret friends doe them any deſpite, as we ſee in *Dauid*, Pſalm. 55. 13, 14.

O lay it to heart you diſſembling friends of God, you profeſſours of zeale to his ſeruice: your ſinne is more odious to God and man. Thinke not that your ſaying, *Lord, Lord*, will helpe you in iudgement. Feare that of

the ſupreame Iudge, *Depart from me ye workers of iniquity.* Shunne hypocriſie: Be that which you would ſeeme to be: for being good is better then ſeeming good. God abhorres painted ſepulchres, which affect to bee held Saints, when God and their conſcience knowes them to be diuels.

The profeſſion of ſuch is like the Philiſtines Temple, which hath Gods Arke in it for *Oſtentation*, but their owne *Dagon*, their Idol of *Sacriledge* for their God.

Can their *Dagon*, and Gods *Arke* ſtand together? No, their *Dagon* muſt fall before God.

Of theſe Hypocrites we may ſay as *Iohn Capocius* did to Pope *Innocent* the third, preaching peace, and ſowing diſcord, *Verba tua Dei planè ſunt, facta verò Diaboli videatur eſſe.* You ſpeake like a God, but doe like a diuell. They are faire profeſſours but foule *ſinners*: And when the filthy ſinner goes damned to hell, what ſhall become of the zealous profeſſour? as the Clowne ſaid to the Biſhop of *Cullen* praying in the Church like a Biſhop, but as he was Duke going guarded like a Tyrant; whether thinkeſt thou the Biſhop ſhall goe when the Duke ſhall be damned? yet they neuer thinke of this: they liue as in league with death and hell, they neuer care to ſhape their courſe by the *Chart* of Gods Word.

Bapt. Fulgoſ. lib. 2. c. 2.

Fulgoſ. Ibid. p. 607.

All their care is to liue within the politike circle of a ciuill life, for the better effecting of their owne vile ends, and make profeſſion of *Zeale*, a Net to catch their commodity in. Whoſe *Zeale* doth no more ſanctifie their life, then holy Scripture alledged by Satan did his mouth. Nay by their *Zeale* they abuſe the name of God, *& pietate ſua impij, Zelo ſcelerati fiunt.* They are but *Agents*, for the diuell in the *Church* of God. And they make Chriſt their purueyour, as thoſe Iewes did, *Ioh 6.* that followed him for their belly. Nay, rather they make Chriſt and his Church their wares and merchandiſe, as *Iudas* did.

And

And as *Cyclops* in *Euripides* knew no other God but his belly, and offered all his ſacrifices to it; So doe theſe fellowes ſerue no God but gaine, and cauſe head, heart, and hand, zeale and profeſſion, to offer all to this God. Yea he ſo plyes his Son, that he ſeemes to ſue to Satan to doe his worke; and yet perhaps he couzens his ſoule with a conceit, that notwithſtanding his life hath beene ſpent in the Deuils ſeruice, yet he may in the end receiue Chriſts wages, onely cozening the world with a ſhew of zeale againſt Idols.

But his *zeale* and *profeſſion*, is ſo farre from leſſening or reprouing his ſinne, that it doth encreaſe it.

But enough of the *Perſon*, Let vs come to the *Sinne* committed, viz. *Sacriledge*, *Committeſt thou Sacriledge?* *Sacriledge* is committed when one takes, keepes, or abuſes any ſacred thing conſecrated to *God* and his *Church*. *Sacrilegium domini á ſacra legendo, id eſt, furando*, and is *Propriè ſacrarum rerum furtum*. And the Greeke word ἱερόσυλη is τὸν ἱερὸν, an explicatinon, or robbing of holy things. The ſinne of Sacriledge. *Iſidor. lib. 5.*

Sacriledge may be committed diuers wayes.

1. Againſt *Holy perſons*, as Chriſts Miniſters.

2. Againſt *Holy places*, as Gods Temples.

3. Againſt *Holy things*, as Gods word, the Sacraments, the goods, poſſeſſions, lands and *tythes* of the *Church*. *Aquin. ſum. 2 2 q. 99. a. 3. o.*

It is Sacriledge to put down Preachers and Preaching, or to perſecute either, to hinder the publike honour and ſeruice of God, in his Church, or on his dayes. To rob God of things ſacred, dedicated to his ſeruice.

An Hypocrite is called of St. *Baſil* ἱερόσυλος a ſacrilegious perſon, becauſe he ſteales from God Τὸ τῷ θεῷ ἀνατεθὲν, himſelfe dedicated to God by profeſsion of Chriſtianitie. Preachers commit it, if they keepe the key of knowledge from Gods people, this is done ſpiritually. *Baſil. Oratio: de peccato.*

It is done outwardly in ſpirituall things, when any

one abuſes holy places, perſons, things, robs or takes away donaries, oblations, or any thing *Sacred* and made holy.

Now things are called *ſacred* or holy two ways, Either by *Nature*, as God who is truely alway and only of himſelfe holy. Or by *Separation*, or being ſet a part to a holy vſe or end. Which *Origine* calls *Sancta ſanctificata*, by *acceſſion* of *externall* holineſſe from without, in *regard* of their vſe or end. All things ſet apart and conſecrated to Gods ſeruice are Gods goods by ſpeciall right and propertie, as *Churches*, *Church-yards*, glebe-lands, *tythes*, and donaries.

Sup. Numeros Homil. 11.

Abuſing holy places.

It were too much for many houres to run ouer all the kinds of Sacriledge, I will heere confine my ſelfe to two.

1. *Abuſing* or *prophaning* of holy places.

2. *Robbing* the *Church* of her guifts and maintenance.

For the firſt, as God hath bleſſed this kingdome with many goodly Churches: ſo ought wee to eſteeme and vſe them as the Houſes of God, *ſacred* and *ſanctified* to his ſeruice. Let vs come into them and carry our ſelues in them with reuerence and holy feare, as did good *Cornelius*, *Act.* 10.33. as into the preſence of God to *heare all things, which are giuen in charge vnto the Miniſter to teach vs from God.* Receiue the Miniſters of Chriſt, as the *Galathians* did *Paul*, as *Angels of God*, as *Ieſus Chriſt* himſelfe, *Gal.* 14.14. *Come into Gods houſe in the multitude of his mercies, and in his feare worſhip towards his holy Temple, worſhip at his footſtoole*, as *Dauid* did. For God ſaith in *Iſa.* 30.16. *I will make the place of my feet glorious, beautified with the glory of Lebanon*, that is, the Materiall Temple built of Cedar. *Iacob* hauing had God appearing to him in his ſleepe it is ſaid, that he *feared* and ſaid. How *feareſull is this place, this is no other but the houſe of God, and the gate of the Heauens.*

Externi ritus pietatis ſunt adminicula Caluin. com in Gen. 28.

Pſ. 5.7. and 98.

Gen. 28.17.

Exod. 3.5. &c.

Iacob feared becauſe that the preſence of God had beene there manifeſted to him.

Moſes

Moſes and *Ioſua* are commanded to put off their *ſhoes* in the place where God appeares vnto them: for it was *holy ground*. How was it holier then other ground. In it ſelfe, it was not, but it was made holy by the preſence of *God* ſeene there: And for the ſame cauſe is *Tabor* called the *Holy Mount*, and *Ieruſalem* the *Holy Citie*, and for the ſame reaſon all our *Churches* are holy Churches. Ioſ. 5. 15. 2. Pet. 1. 18. Math. 27. 53.

This reuerence of the *holy* place and exerciſe, made *great Conſtantine* the firſt Chriſtian Emperour, to ſtand and not ſit downe all the Sermon time, and when the Biſhop did beſeech him to ſit, to ſay, it was not fit to heare the words of God remiſſely. And in St. *Auſtines* time all vſed to ſtand in the *Church*, in token of *reuerence* all the time of *Sermon*, and none were allowed to ſit downe, but ſuchas the Biſhop gaue leaue vnto, and vpon neceſsity; as the ſicke, weake or aged. *Chryſoſtome* reproues the neglect of this reuerence and faith, doe not men ſtand bare before the Kings throne (and ſo doe wee alſo in the Kings preſence chamber.) Hath Gods deputy this due honour in his owne houſe? And dare we deny it to God the King of Kings in his Church. Did King *Dauid* kneele, *Iacob* feare, *Moſes* and *Aaron* put off their ſhoes, *great Conſtantine* and other holy Chriſtians ſtand and be vncouered, *Cornelius* and the *Galathians* heare and reſpect the Preachers, as *Ieſus Chriſt*? What ſhame is it then for our ſawcie Sirs, to vſe leſſe reuerence to God ſpeaking in his *Church* by his Ambaſſadours, then they doe to the chaire of eſtate to a mortall Prince? And how much more abhominable is it to offer any abuſe, or to vſe any prophaneneſſe in the houſe of prayer? *Euſeb. de vita Conſtantin. lib. 4. c. 33.* *Auguſt. Homil. 26.* *Chryſoſt. Homil. 36. in 2. Cor. 14.*

Chriſt that bare mocking, reviling, and ſpitting in his face with patience, and reproued all other ſinnes *Verbis tantum*, with words onely, ſell, and fiercely too, vpon the prophaners of his Fathers houſe, *Verberibus*, with *whips* alſo, and that not once, but at two ſeuerall times. Twiſe I ſay, doe we finde that *Whip* in Chriſts hand,

and both times for prophanation of the Temple.

Then did he scourge out men and beasts, powred out the *Changers* money, ouerthrew the Tables, *Ioh.*2.15. with such holy furie, that his owne Disciples would haue condemned him of indiscreet choller, if they had not remembred a text of Scripture, that warranted his *Zeale*, *vers* 17.

Τόπος ἀγγέλων τόπος ἀρχαντέλων, βασιλεία, θεοῦ, αὐτὸς οὐρανός. *Homil.*36.*ad* 1. 1 Cor.14.

Let this feare vs from irreuerencing, and prophanation of *holy places*, and know in whose presence we stand, and what the *Church* is; namely, as St. *Chrysostome* saith, *A place of Angels*, a place of *Archangels*, the Kingdome of God, and Heauen it selfe.

Foris sunt Canis Reu.

Beware of all sacrilegious prophanation of it, least doing as dogs, yee be whiptout like dogs; nay, cast out of the heauenly *Temple* and Citie too.

2. Robbing God.

But I hast from abusing, to robbing of *Churches* and of God himselfe.

But are there any that will *robbe* God? yes, God tells vs there are. *Malac.* 3.8. *Yee haue robbed me*, saith God. How good God I beseech thee? In *Tithes* and *offerings*. *Yee are cursed with a curse, for yee haue robbed me.* You see God may be robbed, and you heare how, in *Tythes* and *offerings*. Why so? Because *tithes* are Gods *Demaines*, *Christs patrimonie*, the maintenance of his Priesthood, the Dowrie and Ioynture of his *Spouse*, holy to the Lord by reseruation and donation, his onely speciall propertie.

Mal.3.9.

Leu.27.28.

As all things are Gods, as hee is the supreame Lord of all: so whatsoeuer is once giuen to God, is Gods by speciall propertie, *Bis Dei sunt, quæ sic Dei sunt*, They are twise Gods, which are so Gods.

But some will say, Are tithes Gods? yes, they are his speciall goods by a double right.

1. Out of a *speciall reseruation*, or *appropriation* when by his owne ordinance from the beginning hee reserued them, as his owne *inheritance* for the maintenance of his seruice.

2. Least

2. Leaſt any ſhould not thinke this enough, God hath another right of *Donation*, or *Conſecration* of them by man, who hath aſſigned and giuen them to him, and his *Spouſe* the *Church*.

By the firſt Right, *Tythes* are due to the *Church*, *iure diuino primario*, by the ſecond, *iure humano & ſecundario*. And as humane right giues God a propertie in them by gift and dedication, ſo doth diuine right empale and fence in this propertie, and makes it ſinne and ſacriledge to take or keepe them from *God* and his *Church*.

For what *Cæſars* Law, and humane right giues any one a property in, that *Gods* Law pronounces to bee theft in any one; that doth take or keepe it from ſuch an owner or proprietary. *See Aug. in Ioh. tractatu. 6.*

I will endeauour to ſhew you both theſe *Tythes* to be due primarily by diuine right and law of God: ſecundarily by mans Law and gift, ſo hedged in by the Law of God, that it is ſacriledge to take them from the *Church*, ſith it is owner of them by the lawes of man.

1. For the firſt, *Tythes* I ſay are Gods *Iure diuino*, by his owne Reſeruation of them for his Prieſthood, euen from the beginning.

For as God hath a Prieſthood from the infancie of the world, ſo this Prieſthood had *Tythes* due to it, and right ſo to haue, to the end of the world.

A learned Gentleman ſaid as truely as wittily: Prieſthood and *Tythes* are twins, for in truth Prieſthood and *Tythes* are *Relatiues*. Now *Relatiua mutuo ſe ponunt & auferunt*, as there is no father without a ſonne, no ſonne without a father. So where *Tythes* are there ſhould be Prieſthood, and where Prieſthood, there *Tythes*. No ſooner in the Scripture read we of a Prieſt *Melchiſedec*, but by and by we read of *Tythes* payd vnto him by *Abraham* the father of the faithfull, who ſhadowed out the faithfull paying *Tythes* to Chriſt the *Truth* of that type,

as

as *Chrysostome* doth very often obserue.

Orat. 5 aduersus Iudæos.

Men haue soules as well as bodies, and God hath prouided maintenance for the one as well as for the other. And therefore as God gaue man a Tenent Right in nine parts of their goods for the maintenance of their bodies, so he reserued the *Tenth* for the vse of their soules, that by the same he might maintaine Priests to teach them to beget them, and to bring them vp to God, and to saue them, and to bring them to heauen. This *Tenth* is called Gods *inheritance*.

This is expresly prooued out of the Lords owne *Remonstrance* registred in his word, *Leu.* 27.30. *All the tith of the land*, both of the *seed of the land*, *and of the fruit of the tree*, *is the Lords holinesse vnto* IEHOVA. I pray you marke the words.

1. *All*, none excepted, against all exemptions, *customes*, *priuiledges*, and *modos decimandi*, with which *conscienceleſſe* persons cut the throats of our poore remaines of *tithes* left vs from their sacriledge.

2. *Is*, not shall bee made now by a new law henceforth enacted to be of force, but is I say, and so hath anciently and euer beene, and shall continue, *All tithe is the Lords*.

3. *Holy to the Lord*, consecrated to his Priesthood for the maintenance of his Ministerie.

Here then is the Lords owne *Declaration of his right to tythes*, as afterward there followed an *Assignation* or setting it ouer vnto *Leui*.

But this was a new *Constitution* vnder *Moses*; No, it was not, as the word (*is*) shewes: But as the Sabbath was declared to be *holy vnto the Lord*, in *Exod.* 16.23. before the giuing of that law in *Sina*. *Exod.* 20. and so to haue beene from the beginning, and not then in the giuing of the Law by *Moses* first ordained: So in the same manner God commanded Israel the payment of *tythes* due to himselfe, *Exod.* 22.29. long before he did ordaine

ordaine *Leui* to be Prieſt. For the Prieſts were not appointed to be of the Tribe of *Leui*, but in the 28. of *Exodus*. 1. 2. ver. that is, ſome 30. yeares after the time that he had taken order for *tithes* to bee paid vnto himſelfe. And when God had once made *Leui* Prieſt, hee ſaith in *Numb*. 18. 20. *Thou ſhalt haue no inheritance in their land, nor part among them*: what then? *I am thy part, and thine inheritance*: and verſe 21. hee doth ſpecifie how God is his inheritance, ſaying; Behold, I haue giuen to *Leui* all the *Tenth* in Iſrael for an inheritance for their *Seruice* in the *Tabernacle*.

Here we ſee his *Aſſignation* of his own right ouer vnto *Leui*, of his inheritance of *tithes*, whom his makes receiuers of his part, becauſe he had made them his Prieſts: for to Prieſthood were *tythes* euer to be payd, Gods right to Gods Miniſters.

Here is no beneuolence of the people, but an honourable inheritance of the Lord, aſſigned them, the Lords own part and reuenue, not the peoples gift or allowance

It is a part that they haue power and right to exact, and the people no right or power to deny them.

And by this power of taking *tythes*, this honour due to Chriſts Prieſthood, the Apoſtle, *Hebr*. 7. 4. prooues *Melchiſedecks* Prieſthood, repreſenting Chriſts to be a farre more excellent Prieſthood, then *Leuies* or *Abrahams*, becauſe *Leui* then in *Abrahams* loynes payd *tythes* to *Melchiſedec the type* of *Chriſt*, and the *tythtaker* was *tythed*, verſe 9. and the *bleſſer* bleſſed, verſe 7. was the *type* ſo much more excellent then the Iewiſh Prieſthood? then ſurely much more is the *Truth* of that type, Chriſt and his Prieſthood more excellent, and ſo worthy of as much, or rather much more honour and maintenance, as Saint *Chryſoſtome* truely obſerues. *Homil 5. aduers. Iud.*

All Prieſthood muſt haue *tythes*, Gods Prieſts are to receiue Gods inheritance by vertue of their office.

And the more excellent the Prieſthood is, the better

right hath it to the Lords *inheritance*, as after we ſhall ſee.

But that you may more plainely ſee, that *Tythes* and Prieſthood are *Relatiues*, and haue euer gone together, and muſt doe ſo to the worlds end, I will ſhew you this by examples, and inſtances in all ages, euen from *Adam* the firſt Prieſt, vnto IESVS CHRIST the laſt, and beſt of all Orders, that ſo wee may ſee that Tythes are due to Prieſthood by Morall & Diuine right.

And this Hiſtorie of the Pedigree of *Tythes* will much cleere the queſtion.

Firſt, it is without queſtion, that *Adam* the firſt man was the firſt Prophet and Prieſt of God.

Secondly, that he taught his ſonnes, *Cain*, *Abel*, and his other children for hee had many.

And thirdly, that he had a Church and publike place of Gods ſeruice, called the face or preſence of the Lord, *Gen.*4.16. From whence *Cain* was caſt out, as an excommunicate perſon after the murther of *Abel*; and went out: for God by his Prieſt *Adam* did excommunicate him as himſelfe complaines, *Gen.*4.16. *Thou haſt driuen me at this day from the face of the earth.*

And *from thy face ſhall I be hid*, and verſe 17. *Cain went out from the preſence of the Lord.* Could he goe out from God who is euery where, and whoſe eyes ſee all things? No. Why then is the place, where he dwelt with *Abraham*, *Eue*, and *Abel*, called the *face* or preſence of the Lord? from which when he is caſt out, hee complaines, that he is caſt out, not of the preſence of his parents, but of God? I anſwer, that the *face* or preſence of the *Lord*, doth here note and ſignifie a peculiar ſacred place, where teaching, hearing, praying, ſacrificing, and other duties of Gods outward worſhip were exerciſed. The Temple, the Arke, and the place of Gods ſeruice, vſually called in the Scripture, the *face of God*, as Pſalm.43.3. when ſhall I come to appeare before the face of God? it is in

the

the *Tabernacle*; ſo it is taken, *Exod.* 23.17. Moſt plainely is this expounded in two places of Scripture, where the ſame thing is deliuered in diuers words, as 1. *Chron.* 16.29. *Bring an offering and come before him, is in* Pſa. 96. 8. *Bring an offering, and come into his Courts*: ſo his preſence is his Courts, or his Temple. So *Ionas* fled from the preſence of the Lord, *Ier.* 1.3. that is, from the place where God had ſpoken to him. *Sa. in Ion.*

And no doubt men and women were increaſed to many, euen in *Abels* dayes. For *Adam* had beſides *Cain*, *Abel*, and *Seth* diuers ſons & daughters, *Gen.* 5.4. And euen wgen *Seth* was borne, *Iam genuerat alios filios*, as *Auguſtine* prooues fully. Yea men were ſo multiplyed, that both policy and neceſsity brought in tillage and paſturage, and made *Cain* an husbandman, and *Abel* a ſhepheard; neither could either of theſe well exerciſe their trades alone, *Cain* had ſome other to goe to plough with him, and *Abels* ſonne to helpe him to looke to his flocks. But you will ſay, we reade of no more. What then *Moſes* ſet not downe all their names, no more then doth S. *Mat.* in the pedigree of Chriſt, who paſſes ouer *Iſmael*, *Eſau*, &c., intending there as *Moſes* here, to ſet downe onely Chriſts progenitors from *Seth*, to *Noe*, as *Matthew* doth from *Abraham* to Chriſt. As *Aug. de Ciu. ca.* 15.15. proues at large. *De cinit. Dei, lib.* 15.*c.* 15. Both trades were then neceſſarie for feeding and clothing men and women then multiplyed. *Caietan. in Gen.* 4. *Ruptus lib.* 3.*c.* 24. *in Gen. Caietan. Sa. Salianaſ. &c.* beſides S. *Aug.* obſerues this.

Againe, doth not *Cain* feare, *Gen.* 4.14. confirme this, where he ſaith, *Euery one that findeth me ſhall ſlay me.* Did he then feare the children vnborne? no ſurely, he feared that his brother, their children or his owne, might for all his running away fall vpon him, and kill him, hauing heard of his murther. *Etiam tum ſuſpicere homines aliquot*, ſaith *Eman? Sa.*

And therefore doth the Lord not onely threaten any that ſhould kill him, but did then ſet a marke vpon him, leaſt any finding him, ſhould kill him, *ver.* 15. And that made him ſo haſty and willing to leaue the ſociety of the faithfull, and to get him gone into the land of *Nod*, *v.* 16.

Now in this ſet place of Gods worſhip, *Adam* was the Prieſt that taught his children the ſeruice of God: he ſacrificed, he offered, he receiued the ſacrifices and offrings.

Gen. 4 3.4. *Bertram de Politia Iudaica. cap. 2. Danaus de ſecunda ætate mundi. lib. 2. c. 9 Martyr in Gen. 4*

Cain and *Abel* brought their *offerings*; whether? to their father *Adam*, that hee might offer them to God; where no doubt there was an Altar erected for that vſe and end, as *Corn. Bertram*, *Danæus*, and others obſerue. And as there was a publike place of Gods worſhip, a Prieſt, ſacrifices, and offerers, ſo alſo a time, *Gen.* 4.3. which *Peter Martyr* tells is interpreted, either the ſet times and ſolemnities, or elſe the end of the yeare rather, or the Harueſt, when both *Cain* and *Abel* brought the fruits of their labor and trades to the Lord and his Prieſt; *Cain* of the ground, *Abel* of his flocks. *Abel* offered in faith and thankfulneſſe, *Cain* in an hypocriticall manner, or as his father had inſtructed him, rather to giue ſome ſatisfaction to the world, then out of zeale of Gods ſeruice. He therefore held any thing good enough for God, or his Prieſt; as *Philo* and *Ambroſe* obſerue. *Abel* thought nothing good enough for God, & therfore he brought the beſt, not for that God needs his offerings; but becauſe, he knew that God deſires to be great in our faith and eſteeme. (*P. Martyr,*) which we chiefly teſtifie by our gifts, *Abel* offered a greater or more excellent ſacrifice, by which he ſhewed his faith, *Heb.* 11.2. and his loue alſo.

Philo de Sacrif. Abel & Cain: Ambroſe de Cain & Abel, lib. 1. c. 10.

Theſe both offered to God, not immediately, but Mediately by *Adam* the Prieſt of God. For *Offertur Deo, quod Sacerdotibus datur*, They offer that to God that they giue to Gods Prieſt, ſaith *Origine*. And ſo the Lord expounds it, *Numb.* 5.8. to the Lord, euen to the Prieſt.

Hom. 11 ſuper Numer.

Cain brought *ex fructibus terræ*, not *primatias fructuum*. He ſerued himſelfe firſt with the firſt fruits, and then after hee brought of the fruits to God, ſaith *Ambroſe*. His offering ſeemes to bee bare *Tithes* of ſome of the fruits of the earth, in a ſuperficiall teſtimonie of his thanks

thanks for Gods blessing vpon his labor and trade, but *Abel* brings *Sacrificium animatum, non mortuum*; to testifie, besides his thankes for Gods blessing, vpon his labour, his faith also in Christ to come, and to saue him by his bloud, of which his bloudie sacrifice was a *Type*.

In a word here you see *guifts* and offerings brought to Gods Priest, both of *Tillage* and *Pasturage*, of fruit of the ground, and of the flocks and cattell. But are these *Tithes*? Yes *Tithes*, signified vnder first fruits and offerings, and in the publike place of Gods worship, to Gods Priest, in the end of Harueſt. And what was to bee offered vpon the Altar by fire was consumed, what was not to bee burned, was reserued for the Priest, as the due Fees, and rights of his Priesthood, who seruing at the Altar; was to pertake with the Altar, and haue his part with it.

Neither is this mine owne opinion, let the judgement of diuers most learned Diuines, as *Hugo de Sancta Victore* in *Gen.* 4. *Del Rio*, *Salianus*, yea and of *great Athanasius* in two *seuerall* places. *Lippomanus* once in *Catena*, *Lyra*, *Toſtatus*, &c. Say that *Adam* taught his Sonnes to honour God in sacrifices and oblations, which must be to Gods Priest.

(Sebii, & ſuper illud Omnium mihi tradita ſunt.

And surely if faithfull *Abel* offered first fruits which are more excellent, as *Origine*, *Numb.* 11. proues at large, much more did he bring his *tithes* which were lesse esteemed, to testifie, as his faith to God, so also his thankfulnesse and duty to Gods Priest, by whom he was taught the true seruice of God.

I haue declared these things thus fully, that we may see that euen in the obscure age of the world before the floud, *tithes* were due and paid to God for the vse of his Priest. And sure what *Adam* taught these and they did, we may also be assured all other holy men did the like to their Priests.

Dauans de prima ætate Mundi, P. 81.

Agobar. de dispenſ. rei Eccleſ. p. 262. Notũ eſt cunctis ſcripturas legentib. ab in tuo humani generis ſacerdot. ſuiſſe, & altaria victimas Nec ſolum hæc Deo oblata, ſed & decimas Sacerdot. reddituſ 1. Cor. 9. 13.

Adam Docuit filios ſuos dare decimas & primitias. Hugo, &c.

Athanaſ. in Ep. de perſidia Eu-

And so *Ambr.* *Epiſt. 22. Aliæ ſunt primitiæ, aliæ decimæ: Primitiæ maioris gratiæ, ſanctificationis obſeruantiſſimæ.*

After the floud the firſt borne of the bleſſed Patriarchs were the Prieſts of God. And to them were *tithes* due and paid. The firſt Prieſt that the Scripture ſo names was *Melchiſedec*. And to him *Abraham* paid *tithes* of all. *Gen.*14.20. This *Melchiſidec* was *Sem* the ſonne of *Noe*, made the firſt borne not by birth, but by his Fathers bleſsing. He was at this time the oldeſt man aliue vpon the earth, and the ſincereſt ſeruer of God, for *Terah* and ſome other of his iſſue were fallen to Idolatry.

No ſooner a Prieſt but *tithes* paid to him.

Gen.9.

Ioſ.24.2.

And who then liuing was greater then *Abraham*, but only *Sem*? Who was liker to be the Prieſt of the moſt high God then *Sem*, who is the firſt man in all the Scripture that had this honour to haue God called the God of *Sem*, *Gen.*9.26. as being to take fleſh of his ſeed, and in his fleſh to be his God? What man likelyer to be the Prieſt of God, and the *type* of Chriſt that ſhould come of *Sem*, then *Sem* himſelfe the true ſeruer of God; when his owne iſſue were fallen to ſtrange Gods. Againe hee is King of *Salum* that is Ieruſalem: Heere is the ſeat of his *Kingdome*, here are his Tents, to which place *Iaphets* Sons come after to bee gathered; that is the Gentiles, who receiue their conuerſion to Chriſt from Ieruſalem, according to that of *Iſay.*2.3. *Out of Sion ſhall goe forth the Law, and the Word of the Lord from Ieruſalem.*

Theſe reaſons aſſure vs *Melchiſedec* was *Sem* the firſt borne, and the great Prieſt of the high God.

To him *Abraham* payes *tithes* of all. And that vſe of paying *tithes* was then the vſe and cuſtome of godly men, ſaith *Hoſpinian* and *Peter Martyr*.

*Hoſpin.de Origine Templor. lib.*5.*c.*3. *Martyr. Comment. in* Gen.28. Pag. 115.

Again *Iacob* alſo vowed to pay *tithes*, & th make God his God; that is, to aſtabliſh both means & place for his publike ſeruice, whē he ſhould once returne home and be in a ſettled eſtate. Hee returned home, bleſſed with children and meanes, and performes it in *Gen.*35. But who was the Prieſt, hee paide *tithes* vnto? No queſtion it was *his Father Iſaac then liuing*, beeing the eldeſt Patriarch

Gen.28.24.

arch and Prieſt of God after the death of *Sem*, *Salah*, *Abraham*, and *Heber*. And his proper Prieſt, the Prieſt of his family and *Eſaus* alſo, if hee would bee a right ſeruer of God.

And note three things in his vow, 1. The ſpeciall worſhip of God, 2. The publike place of it, 3. The meanes and maintenance of Gods ſeruice for him, and his to ſerue God in his Church. And to maintaine the ſeruice of God and Gods Miniſters and ſacrifices. And *Iacob* ſaith, *P. Martyr*, promiſes *tithes*; thou ſeeſt, that now before the Law, thoſe things that appertained to the Law were in vſe with the Anncients, therfore doth not the law giue all Commandements new, Yea and fore *Iacob* you may gather from *Abrahams* fact, paying *tithes* to *Melchiſedec* the Prieſt of God. *Morem excitaſſe deennas offerendi*, that it was the manner and cuſtome to pay *tithes* to the Prieſts. And *Chryſoſtome* counſels all of vs to imitate this iuſt man, we that liue vnder grace, him that was before the Law.

See *Caluin* in Gen. 28. *fine.*

Caietan and *Mercer* in Gen. 28.

P. Martir, ibid.

Hom. 34. in Gen.

We ſee then *tithes* paid before the floud from *Adam*: after the floud, and before the Law, by *Abraham* & *Iacob*.

And by God they were eſtabliſhed to the Leuites, the Prieſts of God; beſides the firſt fruits, oblations, vowes, meat offerings, ſinne offerings, heaue offerings, &c. ſacrifices Euchariſticall, the offerings of euerie male thrice a yeare; whereof none came emptie handed, the firſt borne of beaſts prized by the Prieſts, and fiue ſheckles for the firſt borne of all the men in the land; beſides 48. Cities, *Numb.* 35. 4. 5. *Ioſ.* 21. 41. With all the Land about them for the ſpace of 2000. Cubits; beſides, one M. next the walls for their cattel. Which Glebeland and the Cities, was as much as the whole poſſeſſion of one Tribe, as that moſt learned Diuine, Mr. Doctor *Field* doth rightly obſerue.

D. *Field* p. 518.

And all theſe the Leuites had, who being accompted and compared with the other tribes, were not much aboue

B. *Downham* Ser: of the dignity of the Miniſterie,

Bellarm. de Clericis lib. c. 25. Dulio 4.

boue the 60th. part of *Iſrael*, ſaith B. *Donnam*: nay *vix ſexageſſima pars*, ſaith *Bellarmine*, ſcarce the ſixtieth part.

We haue a ſucceſsion of *tithes* from *Adam* to Chriſt. Now hath not Chriſt alſo a Prieſthood; yes one more excellent then any of theirs, after the order of *Melchiſedec*. Must not his Prieſthood haue *tythes* alſo? Yes verily, And therefore doth the Apoſtle *Heb.* 7. tell vs, that Chriſt receiued *tithes* of *Leui* by *Abraham*, in his *type* *Melchiſedec*. And *Melchiſedec* did not then *tithe Abraham* onely for himſelfe, no more then hee bleſſed him of himſelfe, but for Chriſt, whoſe Prieſthood hee then repreſented. In whom *Abraham* no doubt ſaw the *Lords day*, (the Lord Ieſus in *his type*, and rejoyced) as Chriſt ſaith: and paid *Tithe* to him, as the Apoſtle ſaith. In compariſon of whom *Leui* and *Abraham* were lay men.

Pſal. 110.

Heb. 7, 8, 9, 10

Ioh. 8. 56.

Yea *Abraham* paying *tithes* to that *great* Prieſt the *type* of the greateſt, that preſented him with bread and wine, the Elements of the *Sacrament* of the Goſpell, doth plainely teach vs; that *tithes* are by better right due to the Goſpell *tithing*, then to the Law *tithed*. And *Chriſoſtome* ſhowes, That *Abraham* the Father of the Faithfull, paying his *tithes* to *Melchiſedec*, ſhadowed out all the faithfull paying *tithes* to Chriſt; the truth of that *type*, who *bleſſes* all.

Homil. 5. aduerſus Iudæos

You heare that Chriſt hath a Prieſthood, that *Abraham* and *Leui* paid *tithes* to it, the Father of the faithfull for all the faithfull. And *Melchiſedec* tooke *tithes* for Chriſt. The *tipe* for the truth. Shall Chriſt the truth then haue no *tithes*? Hath he no Prieſthood or Prieſts? Are not *tithes* the due of his Prieſthood, as well as of others? Are his Prieſts to ſerue for nothing, or are they no *labourers*? Yes his labourers, he tells vs himſelfe, are worthy of their *Wages*, *Luk.* 10. 7 they haue and do a worke, and they muſt haue wages. Which wages St. *Paul* expounds to be *double honour*, 1. *Tim.* 5. 17. 18. which they are worthy of for their worthy worke in the Miniſtery of the Goſpell.

Vpon

Vpon what reaſon dare any deny *tythes* to his Prieſthood? Is it becauſe Chriſts Prieſthood is leſſe deſeruing then *Leuies* or *Melchiſedecks*? or hath Chriſt loſt his right, or forfeited it? or, is not this inheritance of God come to Chriſt? or, is the Sonne of God, the heire of all yet a ward? Or, hath Chriſt leſſe care for the Miniſtery of the Goſpell, then God had for the Prieſthood of the Law? Or, was it the good pleaſure of God to leaue the Miniſtry of the Goſpell to be maintained by beneuolence from men, allowed it as they like beſt to aſsigne by lawes of their owne making, and not as God commands by his owne Law? Where then I pray you, is that ἐξουσία, that power that we are partakers of ouer you, repeated fiue ſeuerall times by S. *Paul* the Apoſtle of vs Gentiles, in 1. *Corinth.* 9.

But ſome will ſay, prooue *tythes* to be due now out of the new Teſtament to Chriſts Prieſthood.

I anſwer, That what I haue ſaid of *Abrahams* paying to, and Chriſts receiuing in his type *Melchiſedeck*, is ſufficient to ſhew, together with the Interpretation of the Apoſtle, *Heb.* 7. That *Abraham* the father of the faithfull, both Iewes and Gentiles did pay to, and Chriſt did receiue tithes for his Prieſthood.

And that both that paying and receiuing, doe demonſtrate, that *tithes* are due to Chriſts Prieſthood.

But me thinkes, that beſides this, and the generall right of Prieſthood, it is euen in the new Teſtament plaine, that *tythes* are now to be payd to Chriſts Miniſters.

As firſt, from Chriſts owne expreſſe teſtimony, *Mat.* 23.23. where he ſaith, *you tithe mint, anniſſe, cumin*, and haue *omitted the weightyer matters of the Law, Iudgment, mercy, and faith.* Theſe things yee ought to haue *done*, (that is, iudgement, mercy and faith) and not to leaue the *other things vndone* (that is, tything of the leaſt things.)

O but you will ſay, Chriſt ſpeake theſe things to the Phariſees, who were bound by *Moſes* Law to pay *tythes*, and not to the Diſciples.

Orig. Homil. 11 Super Numeros. To this obiection I anſwer in *Origines* words. Heare *Matth. 5. 20.* againe what Chriſt ſaith to his Diſciples, except *your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſees, you ſhall neuer enter into the kingdome of heauen. Quod ergo vult fieri à Phariſæis, multo magis, & maiore cum abundantia vult à diſcipulis impleri. Quod autem fieri à diſcipulis non vult nec Phariſæis imperat faciendum,* &c. That which Chriſt will haue the Phariſees to doe, hee will much more, and in greater meaſure haue it fulfilled of his Diſciples: and that which hee would not haue to be done of his Diſciples, hee doth neuer command it to be done of the Phariſees, &c.

Again, can any ſuppoſe with any colour of reaſon, that Chriſt meant to eſtabliſh the maintenance of *Leuies* periſhing Prieſthood, which he came to aboliſh; & to diſcharge his Church of paying *tythes* to his owne Prieſthood, for which hee had receiued *tythes* of *Leui* in *Abraham*, by *Melchiſedeck* his *type*, and which he was now come to ſettle on earth to the worlds end.

Secondly, Saint *Paul* ſaith, in 1. *Cor.* 9. 14, 14. Doe you not know that they which worke in holy things (which Saint *Ambroſe* expounds of the Prieſts of the Gentiles) liue of the holy things? And that they which wait at the Altar are partakers with the Altar? the Prieſts and Leuites of the Iewes. He addes, οὕτω καὶ ὁ κύριος διέταξε, *Euen ſo hath the Lord ordained, that they which preach the Goſpell, ſhould liue of the Goſpel.* That is:

1. Euen ſo in the ſame manner as they doe. how is that? by *tythes*, offerings, and holy things.

2. *Hath ordained*, where is this Conſtitution and order? In generall for the common equity of it is in Chriſts conſtitution, *Math.* 10. *The workeman is worthy of his wages or hyre.* In particular for the manner of praying, it

is

is without queſtion deliuered in the Law, the rule of our actions for the Goſpell. And thus doth *Origen* aſſure vs. *Origen. in Num. 11.*

You ſhall liue of the Goſpell, will our ſacrilegious fellowes ſay, but out of our beneuolence, and at our allowance, but not of any ſet maintenance, which you can exact as your due right.

Well heare our Apoſtle to that point. Doth not Saint *Paul* fetch prooſes from *Moſes* Law, and from the Altar to confirme our due power now? Read the 1. *Cor.* 9. and anſwer:

In the 9. verſe he ſaith, It is *written* in the law of *Moſes*, *Thou ſhalt not muzzle the mouth of the Oxe*, and in the tenth verſe, *For our ſakes no doubt this is written.* Therefore ſaith *Parens*, *Quod propter nos eſt ſcriptum, merito ad ius noſtrum aſſerendum accommodatur?* That which is written for vs, is rightly applyed to prooue our right, and verſe 8. *Say I theſe things as a man?* that is, doe I defend our right onely by humane reaſons. No? for humane reaſons in diuine things doe helpe, but not make faith, and hee addes preoſes out of both the Law and the Goſpell alſo, which are demonſtratiue arguments to all Chriſtians, and doe command and compell beleefe. *In Comment. ad 1. Cor. 9. v. 10.*

If *Moſes* Law be aboliſhed for tithes, why doth *Paul* fetch prooſes from it to the Gentiles? why doth hee alledge it, if he meant not by the practiſe of *Moſes* Law, the Miniſters right to receiue *tythes*, and the peoples duty to pay them.

Agobardus Biſhop of *Lions* ſome 800. yeares agoe, anſwers, that *Vbicunque Lex moralitatem docet, ita vt dicitur intelligenda eſt, & tenenda*, that whereſoeuer *Moſes* his Law teaches morality, or morall duty, it is ſo vnderſtood, and holden as it ſpeakes. *Agobard. tom. 2. de ſacrilegis. page 262.*

Now in this caſe of tythes, it teaches a morall duty commanded in the fourth and fifth Commandement, due

to Chriſts Prieſthood, the detayning whereof from Gods Prieſt, *Malachy* prnounceth to bee Sacriledge.

Mal.3.8,9.

Gal.6.6. 3. In *Galathians 6.6. Let him that is taught in the word communicate vnto him that teaches, in all goods.*

Here is a commandement: therefore it muſt be done as God commands, not as we pleaſe. Who doth appoint? *In all the goods.* And how can this be done, but by *tythes*, in which kind onely, we make the Miniſter partaker of all our goods.

Here we haue Chriſt and his Apoſtles authority for *tythes*. Let any ſhew vs one ſyllable in all the Scripture, where tythes are *Ceremonies*, or where Chriſt or his Apoſtles may ſeeme to haue arogated, aboliſhed, or changed them? If they cannot; woe be to them that robbed the Church of Chriſt of them, or that keepe them by no better title or conſcience.

Non ceſſante ratione legis, cur ceſſaret lex?

And let them reſolue me one queſtion, why the Law of *tythes* ſhould be aboliſhed, when the reaſon and end of the Law ſtands ſtill in force? which is the maintenance of Chriſts Miniſters, which muſt liue of the Goſpell euen

1.Cor.9.13,14 as *Leuies* Prieſts liued of the *Altar*, from whoſe maintenance St. *Paul* proues *Ours*, both for the thing, the manner, and the meaſure at leaſt; eſpecially, ſith Chriſts Prieſthood is more excellent then *Leuies*, and tithed *Leui*, as the high Prieſts did the other Leuites, in token of the more excellencie of his Prieſthood, and prerogatiue of it aboue theirs.

I might adde (to prooue that tythes are due by morall right) how the very Gentiles of the greateſt Nations of the world, as the *Egyptians*, *Perſians*, *Sabaans*, yea the *Romans*, and the *Grecians* alſo (who neuer receiued it by cuſtome or bare tradition, as the other Circumciſed nations and their neighbours might doe from the the Hebrewes) did pay *tythes* vnto the Prieſts of their goods, as *Herodotus*, *Diodorus*, *Siculus*, *Xenophon*, *Plutarch*, *Pliny*, &c. doe record.

I might alſo produce teſtimonies of Councels, Fathers, Chriſtian Emperours, &c. But this is done fully, learnedly, and faithfully, of many excellent both Diuines and Gentlemen, who haue written of this ſubiect.

You ſee we haue Scriptures authority, and the practiſe of all ages from *Adam*, before the floud, after the floud, before the Law, vnder the Law, vnder Chriſt, what need we more?

Yet if all this will not bee ſufficient, to prooue *tythes* the due of Chriſts Church by Diuine primary Right. We haue alſo another ſtring to our bow. A title as good and as ancient as any men can ſhew for any lands or ſtate he hath the beſt right vnto. That is, *Donation*, and *Grants* of *tythes* to Chriſt for many hundred of yeares, confirmed by Conſtitutions, and Lawes of this Kingdome, and others, and of the Empire thorough Chriſtendome, euer ſince Chriſtian faith flouriſhed in them. The Secundary right of the Church to tythes, Grants, and Donation to the Church of Chriſt for many hundred yeares.

Our owne Chronicles tell vs, that King *Ethelwolph* did heere in England *A. D.* 855. with the generall conſent of the whole State, giue the tenth of lands, & goods, to *God* and his *Church*. *Holinſhead* ſaith, that he ordained in the 19. yeare of his Reigne; that *tithes* of Lands due to be payd to the Church, ſhould bee *Free* from all tribute, duties, and ſeruices Regall. *Ingulphus Simon Dunelm.* *Holinſhead.*

And that this was not the firſt *Donation* or *aſſignation* of *tithes*, to this Church of England, it is plaine by the Canons of that *Synode*, heere kept in England, vnder *Offa*, King of the *Mercians*, and *Ælfwold*, King of *Northumberland*, and King *Cumwulph*, King of the Weſt-Saxons, where among other abuſes, this was one which was reformed, *C.* 17. Non payment of *tithes*. And there it is ordained, that all ſhould pay *tithes*, of all they did poſſeſſe, with this Reaſon there rendred; *Quia ſpeciale Domini Dei eſt.* It is the Lords owne ſpecialty or proper inheritance. *Synod. Anglicana, A. D.* 786. *Cap.* 17.

Now these *Donations* and *Constitutions* were confirmed after by King *Edward* the third, and diuers other Kings by Acts of Parliament.

This is enough to *proue*, that *tithes* are *wholly* to the Lord *giuen*, and deuoted to *God* and his *Church*. God then hath a propertie in them: How lost hee it? Did he or could hee forfeit it; or did hee resigne it; or consent to giue it vnto any men? No. What title haue lay men to these spirituall goods? By a Law of their owne making they got them, and theirs hold them.

I would aduise to them consider, whether any Law made by man can robbe God of his right, or make sacriledge no sinne? If not, looke to your Titles to Tithes.

But you will perhaps pleade prescription. But know that, *Male fidei possessor non vsu capit, nec præscribit.* And that *Error in fundamine, non corrigitur in ædificio.* If your first foundation were naught, your building cannot be sound. *Balthazzar* could prescribe title to the *vessels* of the Temple taken by his grandfather in a lawfull warre, and possession of almost 70. years, yet when once he conuerted them to prophane vse, hee lost both life and kingdome the very same night. Dan. 5.

If any of our Sacrilegers yet question whether our late learned writers, that liued to see Christs patrimonie go with Antichrists, did allow to take and keepe personages and spirituall liuings, I referre him to learned M. *Caluin*, who being willing to haue the Pope cast out at almost any price, yet euer condemned the sacrilegious ceazing vpon spirituall liuings. And therefore in his *Epistle* 299. he saith; I hold it not lawfull vnder any the faireſt pretence, to possesse any benefices of the Papacie; because none can receiue any one farthing from them which is not defiled with Sacriledge. And if any shall enrich himselfe out of that money, he is not pure from the curse, and cursed thing vntill hee restore that which *Calvin. Ep. 299.* (374

hee

hee doth vniuſtly detaine. And to ſell them away for mony, he ſaith is *ſceleratopactio.*

And *Epiſt.* 374. he hath theſe words, Among many other ſinnes which many would be glad to haue a pardon for; this is one, that it may be lawfull to keepe, or make Merchandize of the Popiſh Benefices as they call them: which without all controuerſie is a damnable thing: for it is a crime directly oppoſite to Chriſtianiſme, if any doe defile himſelfe with ſuch ſacriledges.

He likewiſe complaines, how Nobles in the alteration of Religion, did rather ſeeke their gaine by robbing the *Church*, then Gods glory by reforming it.

And Mr. *Beza* tells vs how much he did abhorre theſe ſacriledges, and ſaid, that he knew that God would in the end moſt ſeuerely reuenge them. For as St. *Auguſtine* ſaid of ſuch: *Non pietate Euerterunt Idola, ſed auaritia.* *Beza in vita Calvin.* *Aug. Epiſt.* 154

Muſculus alſo aſſures vs, that all that detaine *tithes* aſſigned by the piety of Princes, to the Maintenance of of Gods Miniſters, are neither obedient vnto Magiſtrates nor faithfull to Chriſt our Sauior, nor to his Church. And *Phillip Melanchthon*, It is neceſſarie, to defend the Churches cauſe moſt earneſtly: For vnleſſe the liuings of the Church bee reſtored, painefull Paſtors and poore Schollers ſhalbe famiſhed, ſtudies extinguiſhed, and the Church robbed of learned men, and the people of the preaching of Chriſt for ſaluation. *Muſc. in Gen.* 14. Pag. 357. *Melanchth. in quæſt. Wiseb.* 38

If any then will quarrell the diuine Right of *tithes* to the *Church*, yet this ſtoppes his mouth. Namely, the *Donation* and *Conſecration* of them by Kings, Princes, and people, and the whole State; who had lawfull power and right to doe it, and did giue them by lawfull *Aſſignation* to God and his Church, to Chriſt, and not to Antichriſt.

If the *State* hath aſſigned and giuen them to Chriſt for his ſeruice, and the ſaluation of their ſoules, Can their poſteritie take them from Chriſt? They may not? They can-

cannot. For Donation is an alienation: And hee that once gaue lawfully, can neuer reſume lawfully without conſent, or reddition of the partie, to whom he gaue.

Act.5.1.2. We ſee in the example of *Annanias* and *Saphira*, that before they gaue, it was in their owne power; but profeſſing to giue all, and keeping backe part, it was a lying to God, a Robbing him of ſo much as they kept from him. If it were lawfull to reſume euerie guift at pleaſure, who would giue thanks for any guift? or who could call any thing he hath by guift his owne? Neither, hath the Church a bare guift of *tithes*, but vpon compact of teaching and performing Diuine ſeruice.

But you will ſay, where and when did our Anceſtours giue and graunt *tithes* to the *Church*.

We anſwer, that it is plaine that they came to the *Church* by guift, or vow, and conſecration, becauſe the *Church* hath continued in peaceable poſſeſſion of them, and doth ſo ſtill in the moſt of them, and that for many a hundred yeares, vntill the dayes of *Henry* the 8. Now this poſſeſſion came to the Church, either by donation, or by vow and conſecration, or by purchaſe of the Church, or by inheritance acknowledged due to Chriſts Prieſthood from Gods aſsignation of them to it.

If you will grant any of theſe wayes to haue put vs, and kept vs in poſſeſſion, Wee haue our *deſire* and your proofe, & confeſsion for the Churches true title to them.

If you will acknowledge Gods appropriation, and inheritance, and our due title from his aſsignation as *Leui* had, we deſire no more. If your Aunceſtours did aſsigne, conſecrate, and vow them to the Church, you ought not to take them away, without diuine diſpenſation, and ſufficient and at leaſt equiualent ſatisfaction. For it is a *ſnare* to deuoure that which is holy: and after *vowes* to make enquiry.

Prou.20.25. Theſe once giuen, are ſacred or holy, as beeing freely Vowed and deuoted to Gods ſeruice. You may as well robbe

robbe Schooles or Hoſpitals of their lands, as the *Church* of her *tithes*. Yea Mr. *Cartwright* who is otherwiſe no good friend to the Diuine right of *tithes*, is yet forced to confeſſe by euidence of truth, that now in the time of the Goſpell, whatſoeuer is either eſtabliſhed by Law, or conferred by mens liberality for theſe vſes of Gods ſeruice, *all that is to be accompted ſacred* or holy, and for this cauſe, both the taking away of the whole, or the diminiſhing of any part of ſuch holy things, is ſacriledge condemned, *Deut.* 23. 21. 22. 23.

Comment. in Prou. 20. 25. See a notable diſcourſe againſt the Sacriledge of our vnhappy age of our Fathers and of ours.

And after hee inueighs and complaines, iuſt againſt the Sacriledge committed in this Kingdome, in Robbing God & his Miniſters, in this kind of carying away or diminiſhing what our fore-Fathers gaue to the Church, and tells them, that no theft or robbery is ſo great a ſinne as is ſacriledge, which is ſo much more grieuous then any of them, by how much it is more horrible to robbe *God* then *Men*. And of all ſacriledge, that is moſt grieuous which is done againſt the Miniſters of Gods Word; for that they that take away any of their Meanes, are not onely guilty of their owne perdition, but of the deſtruction of infinite ſoules, which in time to come ſhall periſh for want of the word of God; when Miniſters by their meanes ſhall want Maintenance to preach vnto the people, &c.

See Phil. Melanchthon. in qu. Witeb. 38. *and Pezely Argument. part.* 7. *de bonis Eccleſiaſt. Qua olim Eccleſia donata ſunt liberalitate piorum principum eas donationes perpetuo valeras dubium non eſt, dum finis ſeruatur viz: vt donata cauſas referuntur: de quoque notum eſt vulgare dictum: Quod ſemel Eccleſia ad pius dicatum eſt Deo. ad prophanos vſus amplius non eſt transferendum: Pezelius Ibid.* 325.

It is then plaine, that if *tythes* were deuoted or giuen to the Church for *Gods* ſeruice, they are Holy to the Lord.

But that they were deuoted and conſecrated to the Church, it is moſt certaine. We ſee in Fathers and Councels, that euer ſince Religion was peaceably and publikely profeſſed vnder Chriſtian Emperours and Kings, *tithes*

were appropriated to the Church as the proper and best maintenance of Christs Ministers.

Hom. 183. in Lucan. Et decimarum collatio restituta est.

Gualther saith, that euer since the time of *Constantine* the *Great*, the first Christian Emperour borne at Yorke, Churches haue beene endowed with revenues, and the paying of tythes restored, as appeares in the foundations and publike records of the most ancient Churches, so he. And we may probably suppose, that *Constantine*, and his mother *Helena*, both borne in this Island, and both such builders and endowers of Churches, did not forget this land; their owne natiue Countrey, for planting and maintaining Religion in it.

Miserable is the face and state of many *Churches* in England that want preaching, and wofull is their case that cause it, where great Charges & rich Parsonages are in lay mens hands, and where the people perish for want of teaching.

There you may see *Jacobs* Well digged for the vse of Israel, in the possession of prophane Samaritans, where no Christian Prophet, nor Christ himselfe, can get a cup of cold water to quench his thirst withall, neither without, nor with begging.

Euseb. Eccles. Hist. lib. 7. c. 36. & Theod. l. 3. c. 6.

Such not only with *Dioclesian*, *Occidere Presbyteros*, kill Christs Priests; but with *Iulian*, *Presbyterium*, the very Priesthood of Christ.

As no almes, nor worke of charity is comparable to that, which is laid out to the sauing of soules; so no robbery, no murther, is so damnable as that, which hurts and destroyes soules.

Ἄνθρωπος τοῦ χρόσμου πάντος τιμεώτερος, &c. Chrysostom. Homil. 5. contra Iudaeos.

A man is more precious then all the world: for whom heauen and earth was made; dare any then for some earthly profit to themselues sell soules to the diuel, and preferre priuate gaine before the gaining of soules? yet all sacrilegious persons doe this, that keepe the robberies of Christs *Church*, the maintenance of her Ministers, who are the instruments and agents of sal-

God in the ſaluation of mens ſoules.

As the ſoules that we haue helpt to ſaue, will receiue and welcome vs into the eternall tabernacles, *Luke* 16.9. and be *our glory* in the day of our Lord Ieſus Chriſt 2. *Cor.* 1.14. So the curſed ſoules, that any haue been the means to damne, will be their confuſion in the day of the Lord. *Chryſoſt. ibid.*

We haue purſued theſe *ſacrilegious* ſinners with inuincible armies of Fathers, Councels, lawes, diuine and humane, of Prophets, Patriarks, Apoſtles, and of the Generall of the Lords Armie, *Ieſus Chriſt*, the Captaine of our faith, *Heb.* 12.2. The Lord giue them grace to captiuate all their carnall reaſons to the obedience of Chriſt, and to be willing to follow the Lords *Angels* that come to pull them out of Sodom. And not like dogges to ſnarle and bite at thoſe hands that are reached out vnto them, to pull them out of the pit, in which elſe yee are like to periſh.

And to the end, they may ſooner doe this for their owne ſaluation, let me conclude with a few words vnto all ſuch, as yet liue in this damnable ſin of Sacriledge.

You ſee how *God* and his *Church* hath a twofold right to *tythes*, by lawes diuine and humane; which are both againſt you. Will your zeale againſt Idols and ſuperſtition cure your ſacriledge? by which you rob God of his right, Chriſts Miniſters of their due maintenance, the *Church* of her lawfull donaries, dowrie, and ioynture. Gods people preſent, and to come, of the meanes of ſaluation, by which you murther your owne ſoules, and millions of others, and bring and leaue a curſe vpon your houſes and your iſſue, whom you cloth and feed with the blood of ſoules, and leaue the heires of your ſin and ſacriledge. Conſider what right vſe of Acquiſition in the beginning, or of poſſeſſion ſince, you can haue to Gods inheritance. Church-goods were ill got by preſumptuous ſinners, and worſe kept by deſperate and vn-

repentant ſinners, which now ſinne with a higher hand againſt more knowledge, and greater meanes of ſaluation, the cleerer light of preaching.

What leaſt colour of reaſon or conſcience haue you to keepe Chriſts reuenues from Chriſts Church? Can you thinke it fit that Chriſts Miniſters ſhould plant and dreſſe the Vineyard of Chriſt, and that not they, but you that labour not in it, ſhould eate the fruit thereof? muſt they feed the flocke, and you eate the milke, and cloth your ſelues with the wooll of it? Muſt they worke in the holy things, and wait at the Altar, and you liue of the things of the Temple, and ſcarce leaue them your crums to liue on? If the detaining of the hireling wages be a ſinne that *cryes* vp to heauen for vengeance aganiſt them that commit it: how much more doth the deteining of the *Churches* goods roare out for vengeance againſt your ſacriledge? by which Gods glory is ſo hindred, and ſo many ſoules damned.

Iam. 5. 4.

Be not deceiued, God is not mocked, what you ſow, that muſt you *reape*. None did euer ſowe ſinne or ſacriledge, but he did reape a fearefull harueſt of *vengeance*.

Gal. 6. 7.

Remember Gods iudgements powred downe vpon ſuch as haue beene branded with ſacriledge, as *Pompey* the *Great*, that neuer proſpered after his ſacriledge at Ieruſalem, *Craſſus* the rich, *Julian* the *Apoſtata*, and his Vncle *Iulian*, and *Fœlix* his *Treaſurer*. Thinke of *Ananias*, *Saphyra*, *Achan*, *Baalſhazzer*, *Antiochus*.

Of *Iulian* and *Fœlix*, reade *Theod. Hiſt. Eccl. lib. 3. c. 12, 13*, and their fearfull ends there.

There neuer was, nor neuer ſhall be any, that did take from Gods Church any ἀνάθημα, donary dedicated to the Church, but hee or his became ἀνάθεμα, a curſe.

Aurum Toloſanum, of which ſee *Laſtm. l. 32. Budæum de aſſe. lib. 4. p. 91.*

Church-goods are like the gold of *Tholouſe*, which brought a curſe vpon thoſe that poſſeſſed it. The dens of Antichriſt, the Monaſteries that had ſwallowed vp the Impropriations, poyſoned themſelues with them, and vomited them vp againe, according to that of *Iob*.

20.

20,15. Let them that haue deuoured this poyson, feare the Lords fury, and curses to be powred out vpon them and theirs. *Feare*, lest his Thunderbolts strike you down into hell among those soules, that you haue beene the meanes to damne, by depriuing them of the means that might haue saued them.

Blame not my zeale against your sacriledge, coloured with *zeale*, I fight like a Physitian against your disease, out of the loue to your persons. At the Wolfe of *Sacriledge* doe I barke, because I know very well, that it is not silence, but shouting that feares the Wolfe from the fold. If we cut or wound you, learne of Saint *Basil*, so thanke your sinnes for it, sith it is not the *Physitian*, but the *disease*, that is the cause of your being *cut*, & *cauterised*. And be assured, that we in vrging you to render God his right, doe not require your *riches*, but your *righteousnesse*, doe not *seeke* your *wealth*, but your well-doing, as Saint *Augustine* said before vs in this very case.

Non silentio sed clamare lupus eijcitur.

Τ' τομῆς οὐχὸ ἰατρὸς ὥστιος ἀλλὰ ἡ νόσος. *Basil Orat. de puncto.*

We seeke the wealth and happinesse of your persons, of your states, of your issue, of the soules of your selues and your brethren, and of the *Church* of *God*.

God giue vs all grace to know his will, and willingnesse to doe it, and to bee sincerely zealous against not one, but all sinne, and more in our selues, then in others, to shun cloaking of any sinne vnder holy zeale, but so to set Gods fear before our eyes, and so to follow the guidance of his word and spirit, that wee may euer adorne our holy profession with our holy life, and expresse in our liues the Christianity which we professe with our lips, that God may be honoured, and others benefited by our profession and practise, and that we may receiue the end of our faith, the saluation of our soules, through Iesus Christ our Lord and onely Sauiour. *Amen.*

Aug. in Psal. 46.

Amen.

FINIS.